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Without Concealment----Without Compromise.

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"The Peculiar Institution."

From the Baltimore Visiter.

A CLERICAL SLAVE.

Rev. Dr. Babcock, of the Baptist Church, who has made a tour through the South, thus describes a colored preacher in Montgomery, Alabama. The facts speak well for the improvability of the black race, while indicating a position exceedingly novel for a minister of the Gospel:

The afternoon of the Lord's day is uniformly devoted to the benefit of the colored congregation; was attended with interest and pleasure, and listened to a sermon by one of their own race. Cæsar, the speaker on this occasion, is a middle-aged man, of ordinary height, spare, and somewhat bent in form, with pleasant countenance, voice, and manner, and sometimes really eloquent. On this occasion he delivered a plain instructive discourse, apparently well adapted to the occasion. At the close of it, they allowed a brief appeal in behalf of the Bible cause, to which they liberally contributed. Then came the conference of the colored church members, and the examination of candidates for Baptism. This was conducted principally by Cæsar, in conjunction with the pastor and clerk of the white church, of which all these descendants of Africa are members. This examination was intensely interesting to us for some special reasons. It has been often said disparagingly, that very little care and discrimination was manifested in the reception of colored members especially; and here an opportunity was furnished us of testing the accuracy of such representations. The opening address of Cæsar to these candidates argued well in this respect. He seemed to understand that he was dealing with unlettered, imaginative, impulsive beings, and he cautioned them accordingly. "Don't tell us about dreams, visions, voices, and such like, but let us know how you have regarded yourselves, how you felt, and how your character appeared before God. Then tell us how you were led to hope, and on what you rely." In brief, we may say, that both the examiner, and the candidates before him gave pleasing evidence that they were taught of the Lord. Immediately after their approval by the church, they went forth to the water side, and Cæsar baptized them. Many of the whites as well as the colored people were present on this occasion, but the utmost order and decorum marked the whole proceeding. Indeed we much doubt whether in any of our Northern cities and towns such a procession could have gone forth through the most public streets, singing their spirited songs, and then have administered this sacred rite in presence of such a multitude, with so marked and unusual indications of respect for them all.

Cæsar is still a slave; and what is very peculiar, his ownership is now vested in the association of which this church is a member. He is constantly employed by them, in ministerial and missionary labor, and God greatly blesses his efforts. Would to Heaven that all of us who have been bought with an infinite price, and profess that we are not our own, might serve our better Master as faithfully as this humble but devoted minister!

At night we met a congregation similar to the morning's, who generously contributed a sum sufficient, with that from the Africans, to constitute both the pastor and Cæsar, life members of the American and Foreign Bible Society.

THE FRENCH AND SLAVERY.

The following passage, from the statement of Mr. Richardson, will show how "French civilization has abolished slavery in Algeria:

"Many black slaves, believing that they could escape Slavery, have fled from their masters to serve among the Zonares, or native troops; but the Minister of War has always given orders to send them back to their masters. Mons. Leblane de Trebois relates a case of a couple of slaves who fled from Abd-el-Kader, believing that they should find Algiers *la terre de la liberté*, but who were restored by Marshal Vallee to the Emirs, and these wretched fugitives were afterwards butchered by their enraged masters."

The writer then adds the fact, "that in Oran slaves are bought and sold, and are beaten and maimed at the absolute command of their masters, unrestrained by the French laws or authority. I shall only trouble you with a single case which happened three days ago. A negress, who was sold to a new master, ran away, and returned to her old master; the old master, fearing he should have to refund the purchase-money, endeavored to cure the slave of running away, by hanging her up by the heels, with her head towards the floor, and then beating her stark naked."

The last report of the British Anti-Slavery Society mentions that, "in several parts of the colonies, particularly in Cayenne and Bourbon, the slaves in the country were entirely naked, they were not supplied with the clothing required by the 'Code Noir.' There are dungeons on many plantations, particularly in Guadaloupe; slaves are seen going to labor loaded with heavy chains; others with iron collars; and others with masks, under a pretext that they eat dirt. 'On many of the small plantations, corporal chastisements are unknown. Previous to the ordinance of 1840, the annual supply of clothing was rarely given, particularly in Guadaloupe. On a sugar plantation in Marie-Galande, the inspecting magistrate saw, in July, 1841, two slaves, one a negro, and the other a negress, who had each an iron collar, with four prongs a foot and a half in length, terminating in a sharp point. They were stated to have been runaways. 'On another plantation,' says this magistrate, 'I was struck with the sight of a hideous tin mask on the face of a young negro, and above all, on that of a slave of about twenty-five years of age; these masks were padlocked behind the head. * * * A noise of chains was immediately afterwards heard, and I saw a slave with chains on his feet; a second, with a great ring of iron on the leg; and a third, (a domestic,) with a collar bristling with seven prongs.' The magistrate went again to the estate to know if the masks had been removed; the negro of twenty-five years had run away. The master had attached a heavier chain to the domestic. He could not succeed in getting this removed. The law is powerless to repress these excesses. * * * * Twenty-nine slaves escaped from the Island; they had prevented a new plot for escape from being executed. The supply of clothing was only given on a small number of estates. The magistrate had seen many young negroes in charge of the cattle in a state of complete nudity."

CELIA SMITH.

Edward Bell, of Nassau, N. Y. gives an amusing account of the escape of a girl from slavery in the State of New-York, where she was held by one Charles Smith, of Mobile, who, with his wife, called "Miss Martha," formerly Todd, had been visiting their friends in New England. Celia was born in North Carolina, sold when a child away from her mother, and had experienced all the usual woes of the luckless female slave, until she came into the hands of Mr. Smith:

Mr. Smith and *Miss Martha*, his wife, being good New England folks, thought they would visit their friends in New England the past summer, and return home in the fall; and to have the children and *Miss Martha* carefully attended to, it was thought best to take Celia along, (bless the Lord for it,) but not before she received all the necessary instructions, providing the prating, inquisitive Yankees should ask her any questions as regarded her liberty.

Just as anticipated, the prating Yankees did ask questions and got out a writ of *habeas corpus*, and would have Celia freed, had she not so implicitly obeyed the instructions she received; namely, that she was free. So perfectly was everything arranged, that her master had false papers made out for her; and thus he brought her, as he himself told me, "through the hot-beds of New England, until he came amongst the rascally Abolitionists of Troy, who stole her away from him." Celia was present when he made the latter statement, and she raised her voice, not as a crouching slave, but in all the majesty of a free woman, and said, "That is not so, I came away of my own free will."

After Celia had left, and the friends of the poor slave heard of it, they thought it best to remove her into the country, as her master and his Troy friends were making diligent search for her, stating, at the same time, that the blackguard abolitionists had stolen her away, and got her locked up. Accordingly she was removed to a friend's house in this neighborhood, where she remained peaceably and quiet until Sabbath afternoon last, when the quiet of the Lord's day was broken in upon by the arrival in our neighborhood of Mr. S. *Miss Martha*, and Mr. C. from Troy, and also one of *Miss M.'s* children. (Smith himself had been in the east part of this town, previously, in search of her, and called on Mr. Timberman, the Wesleyan preacher, and told him he brought some clothes for Miss Celia Smith, who, he understood, was staying with him. It was no go; so he proceeded to the Quaker village, in the adjoining town, and got foiled there also.) But now we have Celia. *Miss Martha*, the little boy, Mr. Smith, Brother C——, a couple of my neighbors, who were Celia's friends, together with Messrs. Washburn and Birdsell, of Troy, who arrived at the lucky moment to strengthen our hands, seated comfortably together in my little cottage. (I would here remark that *Miss M.* was the last to take her seat, and in passing Celia to do so, the look she gave her, beggars all description.)

Impatient, as I naturally am, (I am sorry for it,) I lost not a moment before I broached a conversation with Mr. Smith, not very pleasing, you may be sure, particularly to *Miss M.* who, Celia says, gave me a look that said, "*I should like to slap your chops, you saucy fellow.*" Presently *Miss M.* desired a private interview with Celia. Celia replied, "If you have anything to say to me, you can say it before these gentlemen." *Miss M.* retorted, "Are these gentlemen your masters?" Celia straightened herself up in her chair, and replied with the greatest coolness, "I am my own master, ma'am." I cannot describe how I felt. It seemed to me as if my body would scarce contain my soul. However, on a second consideration, we thought it better to grant *Miss Martha* her request, and leave room for no excuse. Accordingly, *Miss M.* and Celia retired to the adjoining room, where they remained for quite an hour, when their conference was disturbed by Mr. Birdsell, of Troy, accompanied by Mr. Smith. (This was a moment of the greatest suspense I ever experienced.) We all crowded into the room to know the result. Celia was asked what she would do. The prompt reply was, "*I remain where I am.*" *Miss Martha* looked daggers, and shot out of the front door on to the stoop. She was immediately followed by Mr. S. and requested to take her leave of Celia. She did so in a manner not worth describing, while Smith appeared to take leave in a kind manner.

INSTRUCTION OF THE NEGROES.

From a late report on the subject of the religious instruction of the Southern negroes, we extract the following interesting statistics, which we suppose may be relied upon. In a late journey of a few days in two or three Southern cities, we saw gratifying evidence that no serious obstacles exist to the religious instruction of the young of the colored population. It is only necessary that an adequate number of well qualified persons should feel sufficiently interested in the object to give the needful time and attention. Rev. Mr. Jones has been very laboriously and successfully engaged in this service for many years, and the result of his efforts have already been most happy.—*S. S. Journal.*

"*The negroes themselves* have but little family government, and give their children little, or no religious instruction at all. But a mere fraction of *owners* carry their negroes through a regular course of religious instruction on their plantations, while *Sabbath-schools* on *plantations*, and in *the Churches*, designed for their benefit, are but beginning to be established. There are eight hundred and thirteen thousand, seven hundred and thirty-one, slave negro children under ten years of age, and eight hundred and eleven thousand, five hundred and forty-four over ten and under twenty-four, making an aggregate of one million, six hundred and twenty-five thousand, two hundred and seventy-five under twenty-four. There are one hundred and nine thousand, one hundred and twenty-two free negro children under ten, and one hundred and eleven thousand, six hundred and thirty-one over ten and under twenty-four, and the total of free negroes under twenty-four is two hundred and twenty thousand, seven hundred and fifty-three. Add the two together and you have one million, eight hundred and forty-six thousand and twenty-eight negroes in the United States under twenty-four years of age. What a mass of children and youth growing up in ignorance and sin, and needing the fostering hand of thousands and tens of thousands of Sabbath-school teachers! They are more than the entire population of Virginia—more than the united population of Alabama, Mississippi, and Louisiana—and almost equal to the united population of North and South Carolina, and Georgia! The proportion of the free negro children and youth enjoying regular Sabbath-school instruction we do not know; but from the best information we can possess, among the negro children and youth, amounting to one million, six hundred and twenty-five thousand, two hundred and seventy-five, there is not more than one in two hundred in any regular course of Sabbath-school instruction!"

Pro-Slavery.

From the Charleston Courier.

LETTER FROM A NORTHENER AT THE SOUTH.

Like a simpleton, I permitted the abolition fabricators of lies at home to persuade me, as they do many others, that the slaves are a hard-worked, ill-used, down-trodden race. There never was a more monstrous perversion of the truth. They are the idlest, noisiest, and happiest part of the community. There is no greater contrast than that between the jolly, thoughtless countenance of the black and the care-worn air of the master, who is obliged to think for both. You can't pass a corner but you see a gossip going on between huge, greasy-looking negro women and men, laughing and talking as if there was nothing else under Heaven for them to do but to enjoy their own vociferous jests, which no human being but themselves can possibly comprehend.—Many of the women dress in the extravagance of fashionable style, with the most extraordinary bustles, and hats of the most diminutive size. The blacker they are, the more certainly do they carry a parasol to shade their delicate complexions from the sun. As I passed a couple of these fair promenaders, a few days since, I heard them talking with decided contempt of some "poor white gal," who had been making a vain attempt, I suppose, to imitate the fashionable. The streets are at all times filled with negro boys, who play what they call shinny—that is, two adverse parties, with crooked sticks, strive to knock a brick-bat up or down the streets. In doing so, during this dry weather, they knock up a dust, which annoys everybody but themselves. It is called shinny, I suppose, because the brick comes in contact occasionally, with the shins of the players, or of those passing by. The sport is pursued with particular eagerness on Sundays, and produces a riotous uproar, that no lungs but those of a negro which are made of sole leather, could possibly achieve.

The negro fish-sellers, too, are a very interesting class. They carry trays of fish for sale through the streets, and roar out a kind of professional jargon ending with "yaw dem," which in English, or white American, means, "here they are." They esteem it a point of honor, to make the loudest possible outcry, and the one who sings out the most lustily is the most distinguished and honored of his class. It would be a capital preparatory school for a stump orator, training himself for [illegible] a member of Congress emulous of the eloquence of the far West. Indeed, if it were possible to wash the black-a-moor white, some of these fish gentlemen would make a decided impression on the great meetings, where they could be heard a mile, and where the noise would, of course, imply the eloquence. It would be abundantly easy, you know, to cram them, for the occasion, with the usual Whig or Democratic topics and arguments. The little negroes, who regard these fish-sellers as a particularly enviable and accomplished class, imitate them very zealously, and roar out the set form of *fishcal* words, or sounds, with evident hope of one day attaining to something like the excellence of their models. Between the two—the actual performers and the imitators,—the street is a sort of Babel to a stranger who does not understand the secret.

All this has convinced me that, instead of being a despised or oppressed class, they are really indulged and spoiled by their masters. There is one circumstance, which I have not mentioned, which convinces me that they are, in fact, petted more than any spoiled children that I ever met with at the North. I may be mistaken, to be sure, but I do not see very well how I can be. Would you believe it? I am sure I would not if I had not seen it with my own eyes, in broad day—would you believe, that military corps, with bands of music, march through the streets almost every day in the week, evidently, as I think, and as it would seem, for the amusement and gratification of the blacks of all ages and sexes? I was never more astonished than when, for the first time, I was a witness of this extraordinary indulgence to the slaves. I was going up the great retail business street, called King street—it is the fashionable promenade, and the ladies delight there, in the mixed pleasure and business of walking and shopping, making bargains, and taking exercise—as I approached the part of the street where it is deflected from a straight line, I heard a band of music approaching in the direction opposite to that in which I was walking. Presently I beheld approaching, round the bend, a dense mass of blacks. As our imaginations, at the North, are filled with notions about the dangers to which the people here are exposed from their slaves, I began to be in some alarm, lest it might be a sudden outbreak among them. This impression was strengthened by seeing all the whites, the ladies particularly, hastily leaving the street, and betaking themselves to the nearest open doors. As they approached, however, I perceived that it was a uniform company, with a large band of music, surrounded by an immense mob of blacks, some capering, some shouting, some marching to the music, shouldering, one a stick, and one a white child; the child seeming to answer the purpose as well as the stick, and appearing, by its resigned air, to be used to the kind of manual exercise to which it was subject. It was clear that the company was not marching for their own pleasure, for many wore a grave and wearied aspect, in the midst of the unrestrained jollity of the black envelop. The fear of the ladies was only that of being overwhelmed by the avalanche, which, like the mud eruptions of some of the South American volcanoes, came rolling towards them. I am told that even the city guard, the police corps of the city, sometimes turns out and marches for the gratification of the blacks, and that they are particularly delighted with the guard, and always attend in larger numbers than usual. I suppose they consider the indulgence in this case, as coming from the city, and are, therefore, the more gratified and pleased. I certainly would not have believed, if I had heard it only, that the kindness and indulgence of the masters to their slaves, went so far as to provide for their amusement in this manner. Only think of the benevolence of the whites, marching with a heavy musket, in the middle of the streets, very often in the mud and water, and the blacks enjoying the most uproarious delight on the side pavements.

I am greatly afraid you will not believe all this, or the half of it, and that I shall be like the Irishman in Ohio, who got his employer to write home for him, to his friends. Say to them, dictated Pat, that I ate meat regularly onst a day. Why, remarked the amanuensis, how can you say that only, don't you eat meat three times a day, and as much as you can cram? Thrue for you, replied Patrick, but if I say onst a day, they may believe me, when, if I say three times a day, they will think me the greatest liar out of ould Ireland.

From the Rahway Republican.

PATRIOTISM vs. TEMPERANCE PROCESSIONS.

We were not a little amused the other day at the recital of the following circumstances: It appears that a small body of the colored temperance people of Rahway, last Saturday evening met together for the purpose of forming a temperance procession, and of marching through the streets—doubtless with the most peaceable and praiseworthy intentions. The procession was accordingly formed, and they marched through various streets to the tune of "Dandy Jim from Caroline," &c. bearing in lofty triumph a banner, with this inscription—

"DEATH TO KING ALKY!"

To those of our readers who may not be quite positive as to the meaning of the word "Alky," we would remark, that it is generally supposed to be an abreviation of the word alcohol. However, it was soon rumored about town that the notorious character alluded to, was to be burnt in effigy! The procession, meanwhile, in its marching and countermarching, happened to pass and re-pass the Mansion House, we understand, several times—very likely, as it is a temperance house, to express their gratification at the fact, and their approval of the same. Some over-sensitive Whig, however, understood the inscription to mean, "Death to the King of Ashland!" or something similar to it, and the indignation of a few of the excited politicians, was now truly alarming! The negroes became the point of attack. They were accordingly rushed upon, their ranks broken up, their harmless banner taken from them, and utter dismay and confusion reigned throughout! Some ran one way, some another—and each expecting every moment to be annihilated! The banner was carried into the Mansion House with many not very insignificant signs of desperation. A Democrat who had been a quiet observer of the whole transaction, suggested the idea of a little less passion, and a closer examination of the offending inscription which had caused this "great commotion." The suggestion was listened to, and the fact ascertained that the motto was an old and quite a harmless one! But, reader, just think of "Henry Clay being burnt in effigy by a band of '*niggers!*'"

From the Christian World.

THE CHURCH AND SLAVERY.

We acknowledged—a week or two since—the receipt of a pamphlet, containing the report of a committee of the Massachusetts General Association, to that body, of its correspondence with the Southern Ecclesiastical bodies on Slavery. This pamphlet contains some of the replies which that committee received from the South. The following is the answer of the Presbytery of South Alabama:

"The mild and Christian spirit of your communication has induced us, contrary to our usual course with documents on the subject of Slavery, hitherto received, to give you a respectful reply. We reciprocate the Christian kindness and courtesy breathed throughout your letter to us. Upon the subject of Slavery, however, we have not been able to arrive at the conclusion you have done, that Slavery, in itself, is a moral evil (and this is the only point we feel ourselves as an ecclesiastical body, at liberty either to examine, or declare the result of that examination,) and therefore do not see the urgent necessity for its abolition, so much insisted on. God has undoubtedly sanctioned and given laws for the government of this institution, and neither Christ nor his apostles have condemned, but rather, in their directions to master and servants, have approbated it. However much our hearts might glow with feelings of philanthropy for this class of our population, and however ardent our desire to see them a free and enlightened people, we consider the door is not yet opened, and the day not yet arrived, for such an event.

"You have asked us for our candid opinions and counsel on this subject, which we unhesitatingly give. Permit us, then, in Christian candor, to say, that the untempered spirit of abolitionism has added not a little to putting farther off the day of slave emancipation from our portion of the country. We believe the Gospel of Jesus Christ offers the only remedy which can reach their condition, and relieve the slave from bondage, (if it is ever to be effected). But this has been more signally defeated in its application, through the movements of the abolitionists, than all the influences of infidelity and cupidity combined, as you will see by the following statements, which we think have been the result of their efforts.

"1st. The number of slaves in the South, renders immediate emancipation not only dangerous to themselves, but doubly so to the safety of the white population.

"2d. The efforts of Abolitionists have awakened fear in the slaveholder for his personal safety, and the safety of his property, thus combining every class of men, Christians and unbelievers, to hold them in close bondage for common safety.

"3d. This has led on to cause State enactments, which now preclude the hope of ever benefiting the condition of the slave, spiritually or temporally, except to a very limited extent. In order to save our people from the influence of incendiary publications upon the slaves, the Legislature of Alabama have enacted:

"1st. That no free person of color, or slave, shall be taught to spell, read, or write, under a penalty of five hundred dollars, to the owner or teacher of said negro, he be bound or free. Thus, the Bible, the precious fountain of life, is a sealed book to the black population of this State. This is a crying evil, and chargeable to the Abolitionists as the exciting cause.

"2d. The State has enacted that slaves shall not assemble, except on their owner's premises, in number exceeding five, under the pretence of any religious service, without its being an unlawful assembly, and to be dispersed as such. And no negro, free or bond, is allowed (under heavy penalties) to preach to, harangue, or exhort, any assembly of negroes, unless there be present at least five slave-holders, in such assembly. Thus, in order to prevent collusions from which insurrection might be planned, they are denied the rich blessing of religious worship among themselves.

"3d. The Patrol laws have not only been enacted, but executed with increased rigor. Privileges once more extensive, are now denied. Even in going to and returning from church they are liable to molestation. This has, in a great measure, grown out of a system of protection against the spirit of abolitionism.

"4th. The State has enacted laws which forbid any one to free or emancipate a slave within the State, except by special legislative enactment, and that, too, on the ground of some extraordinary act on the part of the slave. Thus, if every man in the State were to leave his slaves free, the laws would still hold them in bondage. *They cannot be free.*

"The efforts of the Abolitionists have diffused a general distrust of the ministers of the gospel throughout our country. Few are permitted to preach to the negroes free of suspicion, and these must be natives of the South, or those who have long resided amongst us. Their efforts have done more to perpetuate the bondage of Slavery, than have the kidnappers and slave-traders of the African coast. We who dwell in the midst of the slave population, and who ought to be as much respected for our piety and our opinions, as those at a distance, see the fatal result, and mourn over them as they spread desolation over the spiritual and temporal welfare of the slave. We have remonstrated, and expostulated with our brethren at the North, but expostulations have been unheeded, and treated with contempt, or our motives resolved into mere cupidity and avarice. You have asked us to advise as to your relation and duty, and how the emancipation of the slaves is to be effected? Our answer to this inquiry is, we exhort you *to let it alone*, as every step you have already taken, has only rendered the condition of the slave worse than it ever has been, and has more firmly riveted the chains of bondage, and can never reach the object before you. We, for our ourselves, feel constrained to act as we are now doing, not to touch or meddle with the subject of Slavery, as a moral or political evil, until God, in His providence, shall open the way before us to act, should he design their emancipation—and our deliberate and solemn advice to you is, *to let it alone.*"

It will be remembered that the following charge against the Liberator is an absolute falsehood. Mr. Garrison denounced the Garland letter as a forgery, before any certain evidence had been received that such was the fact, and published it in proof of the recklessness and villany of party spirit.—[ED.

THE LIBERATOR.

The *honesty* of this organ of Disunionism may be seen in the fact that on the Friday preceding the election in Massachusetts, it published the Garland forgery, with a virtual endorsement of it, though Mr. Birney's full denial of it had been published in several of the Boston journals some days before its appearance in the Liberator. Mr. Garrison may think his course in this matter fair and honorable—we think it in perfect keeping with the flagitious falsehoods of Edmund Quincy, the Munchausen of the Anti-Slavery Standard.—*Christian Freeman.*

Again—

EFFICIENT AID—The Liberator of Friday, publishes the Garland forgery for the Whigs, with a virtual endorsement, and a declaration that no credit should be given to our denial of its authenticity.

N. B.—The Emancipator of *Wednesday* contained, in conspicuous type, Mr. Birney's full denial of the letter. [*Chronicle.*

The "Old Organization," or Garrison Abolitionists, who now constitute a mere fragment of the Anti-Slavery strength of the country, during the late campaign renewed their most inveterate hostility to the Liberty Party, and showed themselves practically a mere appendage of the Whig party. They were most active in slandering and abusing the most faithful and tried Abolitionists in the country, and that forgery against Mr. Birney, afforded Mr. Garrison too good an occasion to be lost, even after the forgery had been exposed, to vent his spleen. Messrs. Child, Quincy, Gibbons & Co. have fully committed themselves to the Whig cause, and their Anti-Slavery pretensions have thereby been proved a sham. They can be known hereafter only as Whigs.

Why cannot those who wish to act in accordance with that society allow others the right of acting against Slavery as they think proper? They claim this right themselves, then why not accord it to others? They must not complain if they meet with entire opposition hereafter from Liberty Party men. A few of their leaders do not vote at all, being no-government men, the rest are Whigs.—*Liberty Standard.*

From the Christian Freeman.

☞ The Liberator endeavors to make itself merry at the contrast between the pro-slavery and the Liberty vote in this State—the latter "constituting as it does, a drop to the ocean, in comparison" with the former. Its facetiousness partakes more of melancholy than of mirth, and demonstrates nothing but the narrow-minded intolerance of its author. Small as the Liberty Party is in this State, there are no other two thousand voters in the State whose influence is so much felt and dreaded by the upholders of Slavery, or who are doing so much for the subversion of that wicked institution. The Liberty men of Connecticut are at this moment exerting a greater *moral* influence against Slavery than Mr. Garrison and the whole of his no-government and disunion *clique*. It is also true that, with an inconsiderable exception, all the active, practical, operative abolitionism in the State, is embodied in the Liberty Party. Is it not strange, that an *Abolitionist* should chuckle over the fact that we poll but a small vote? There was a time when Mr. Garrison would have been ashamed of such a course, but his bigotry has mastered him. The Liberty Party, we think, has as little to dread from his "satire," (as he very complacently terms his thread-bare jokes,) as from his denunciations. It will very probably outlive them both.

We know of no paper so utterly lost to a sense of propriety and Christian dignity, as this same Anti-Slavery Standard is. Mr. Edmund Quincy, one of its editors, is perfectly mendacious. His cool impudence and falsehoods about James G. Birney cannot be exceeded by the veriest "Roerback" in the land.—[JAMES C. JACKSON.]—*Albany Patriot.*

Selections.

From the Christian World.

LETTER FROM MR. MAY.

LEICESTER, Nov. 14, 1844.

Mr. G. G. Channing—Dear Sir:—The circumstances which led to the writing of the following letter are sufficiently explained in the letter itself. It will be perceived that it was designed to be published, in England, a year ago. It was read at one of the meetings of our ministers, called at Berry st. Vestry last winter, to consider the address of the British ministers respecting Slavery. Its publication here has been several times suggested to me, but never asked for till within a few days. I have never *sought* its publication, but do not feel disposed to refuse the requests which have now been made, that I would furnish it for that purpose.

Respectfully yours,
SAMUEL MAY, Jr.

—

[COPY.

GENEVA, Oct. 19, 1843.

My Dear Sir:—I received, at Frankfort, your kind letter, and should sooner have replied to it, but the rapidity of my journey has rendered it quite impossible. It affords me much pleasure to hear of the deep interest, which so many of the British Unitarians feel in the great question of Slavery, as at present agitated in the United States, and particularly in the relation, which their brethren of like faith there sustain to it.

When I landed in your country, it certainly was with no expectation of being called publicly to express in it my opinion of American Slavery. But it did not require a long acquaintance with English Unitarians, to convince me that they were not indifferent to the subject of Slavery in the United States; that, on the contrary, a deep and inquiring interest was felt in it by many of them. I heard, with much satisfaction, that an eminent American Unitarian minister, while recently in your country, had had his attention repeatedly called to this subject. Under these circumstances, I could not but feel desirous that your views and opinions might be known in my own country. Accordingly, when, at the time of the annual meeting of your West of England Unitarian Association at Taunton, I was desired to address the crowded evening meeting, and the subject of American Slavery was particularly allotted to me, I expressed the wish that those who were present, and the Unitarians of Great Britain generally, might address an earnest appeal and remonstrance, on this subject, to their brethren in America. I said I had no doubt that such a remonstrance would be viewed, by some, as an overzealous act on your part; but that I believed the great body of American Unitarians would give it a candid hearing, and that with them it would do good. I was confident, also, that the spirit with which you would put forth such an address, would entitle it to such a hearing. I believed that you felt, as I did, that Great Britain had too recently given freedom to her own slaves, to warrant her sons in addressing their American brethren in words of bitterness or taunting. I was happy to find that the wish I thus expressed, met with a cordial response from very many present. Subsequently, at a meeting in Glasgow, I ventured to repeat the same wish. On my arrival in Dublin, it was with no small pleasure that I learned that the Unitarians there, without waiting for hint or suggestion from any one, had already acted in this matter, and that a Committee of several gentlemen, among whom were Rev. Dr. Drummond and James Haughton, Esq. had prepared an address to the Unitarians in America, on the subject of Slavery, and had sent it to the care of a much esteemed brother in Boston.

It has repeatedly been said to me that, in order that a document, of the kind above spoken of, might be signed with a proper understanding of the question at issue, some farther information was needed by the great body of Unitarians in Great Britain. That information, in a thorough and perspicuous manner, I do not presume to think I can give, without a single document or memorandum at hand, to which I can refer. But to some points I can speak. Let me however, say, that it is to me a most unwelcome and painful task, in my absence from my native land, and from those with whom I have associated, and with whom I have taken not only pleasant, but most profitable counsel from my youth, to dwell upon what I deem her faults, or theirs. Moreover, there is something in the very fact of uttering aught like reproof, which savors of an assumption of superiority, which I would wholly deprecate, and have cause enough to avoid. God knows how truly I have honored, and still honor, many who for some cause which I cannot satisfactorily to myself explain, have taken no interest or part in the discussion of this mighty question, touching their brother's rights, his happiness, his entire moral condition. God knows if many of us have not allowed our respect for these to blind us too long to their indifference to this matter—involving, as it does, the essentials of the Christian character—involving, as it does, the giving or the withholding all the rights of humanity, all the blessings and hopes of religion, to millions of our fellow-men in our very midst.

I do indeed believe that American Unitarians (here speaking of them as a body) have been unfaithful to their religion, and untrue to those principles, of God's paternal character, His equal regard for all the human family, and the brotherhood of man, which they have been wont to claim as peculiarly characteristic of their own faith,—unfaithful to these, in the opposition or the indifference they have manifested to the Anti-Slavery question. It would be unfair in me not to say here, Sir, that my very premises would be denied by Unitarians generally, in America. The assertion there is common, and to be heard from the lips of nearly every one, We are no friends to Slavery—we deem it a great evil—we are as much opposed to it as any one. So much as this, nearly every one feels it necessary to aver for himself. Assertions of this kind, however, as every one may see, are nothing worth, unless the word be supported by deeds. And here it is, I believe, that our American Unitarian body, in common with nearly every other so-called religious body in the land, has been signally wanting. There has been with us, not perhaps a vehement and bitter, but still a strong and determined opposition to the introduction of the subject of Anti-Slavery, in any form, into the community. I have myself heard an eminent and influential Unitarian minister express the wish that the subject of Slavery might never again be mentioned in the Association to which he belonged. For a long time, it was with great difficulty that any article of decided Anti-Slavery character could obtain admission into the Christian Examiner, and some such were refused. A series of articles, proposed to be furnished for the Christian Register (then the only newspaper of the denomination) by a venerable and amiable minister, was refused. He is a man whose character and whose years both entitled him to be heard; and, what is *worse*, this violation of what Unitarians have ever professed to contend for, and highly to value—the right of free discussion on moral and religious subjects—passed with but little notice, and with scarcely a rebuke.

I rejoice to say that opposition of this character, in our body, to the Anti-Slavery movement has very much passed away. The Christian Examiner is now quite liberally open to Anti-Slavery articles. None of its readers can have failed to be interested by the able articles, on different points of the main question of Slavery, which have appeared in it of late from the pen of Rev. A. P. Peabody, of Portsmouth, New Hampshire. This is perhaps the most encouraging evidence of progress, in the present state of the question, among us as Unitarians.

But it has not at any time been, as it seems to me, with active opposition to the Anti-Slavery enterprise, that American Unitarians are chiefly to be charged. Their great unfaithfulness has lain in this—that, with more than two millions of their fellow-countrymen in slavery, in a condition of utter degradation, bought, sold, worked, fed, and treated generally like cattle, *they have done nothing*, in any proportion to their ability and influence, nothing to cause this national sin to be understood, repented of, and put away. They have refrained from lifting up the voice of righteous condemnation of the foul and wicked system, in the name of the religion they preach, and of the Master who is dishonored and denied in the outrages committed on his brethren. They have feared the agitation consequent upon a plain and direct utterance of Christian truth touching this thing; and they have failed thus to apply to the evil the great and sovereign remedy which almighty Wisdom has afforded—the "truth as it is in Jesus." Abolitionists maintain that truth, faithfully and perseveringly uttered and applied, would cause, yea, *will cause*, this evil, gigantic as it is, to tremble, totter, and fall. But how shall men hear this truth, if they who have vowed before God to be ministers of the religion of His son, keep it back? How shall others believe, if *they* manifest distrust of its effects?

I shall not be understood to say that this failure to apply the truth of Christianity to the existing institution of Slavery among us has been universally true of American Unitarians. The names of Dr. Channing and Dr. Follen are well known in your country; not better known as Unitarians, than as earnest pleaders for the outcast and despised slave. Others, too, there have been among us, and still are, not as well known with you, but well known with us,—not ministers only, but laymen, not men only, but women, who have labored long and well, through evil report, and much ridicule, and perils of false brethren, with even more tangible evidence of the unpopularity of the part they were espousing. It is a fact, which I hope I may be excused for naming with something of a feeling of pride, that some of the earliest, most unflinching, most ready to give of their time, efforts, and money, and every way most trusty friends of the Anti-Slavery cause, have been and still are Unitarians. But in doing these things they have been looked upon coldly, and have not escaped decided opposition.

With such exceptions as these, I do believe that American Unitarians are chargeable with having done nothing, *nothing* in comparison to their influence and ability, to expose the true character of the institution of Slavery amongst us, and towards its abolition.

It is true that there are but few of our ministers who do not, occasionally, once or twice a year it may be, bring the matter of Slavery before their people, so far as to call it a great evil, to avow themselves its enemies, and to express the hope that it may be made to cease. But, as a general rule, so far as my knowledge and inquiry have extended, this language has been accompanied, as an offset, with a sharp rebuke of the Abolitionists, for their vehemence, their intolerance, and their *ultra-ism*—for in that word, I believe, their sins may be summed up; of the effect of which kind of preaching, every one can judge. I have reason to believe that the effect of such allusions to Slavery is to *quiet*, not *quicken*, the conscience. I do believe that whatever of a sound and healthy public sentiment now exists among us, touching this subject, is owing, under GOD, to the persevering, fearless utterance of Anti-Slavery truth by those who have taken the scorned name of Abolitionists.

Some will doubtless think that it has been with good reason that their American brethren have distrusted and disliked what they have deemed the vehement and uncompromising spirit of many Abolitionists. But these will also doubtless feel that no such objection could surely exist to the Anti-Slavery efforts and appeals of such men as William E. Channing, and Charles Follen. Alas! for our true honor, as a denomination. When Dr. Channing first made it known, by a timely and vigorous *act*, that he was not one of the number who thought that Slavery was to be brought to an end by letting it alone, that moment did the zealous admiration of many for him become cold. This was a common and very general observation at that time, made by those who, living more directly in the circle of Dr. Channing's acquaintance, were qualified to speak. But, farther, it is within my own knowledge that many of his ministerial brethren, and those among the most influential, regarded Dr. Channing's espousal of the Anti-Slavery cause as a weakness—an ill-judged part for him to take. Indeed an opinion to this effect was publicly put forth in one of our journals,—a regret that Dr. C. by the course he had taken, had parted with his moral influence over so large a part of the nation! Do not understand me to say, that any one among Dr. C.'s ministerial brethren ever lost their respect for him. Respect and esteem cannot be withheld from any one, I think, who is believed to be doing what he honestly deems it his duty to do. But that Dr. Channing was censured, privately and publicly, that deep regrets were felt and expressed by Unitarians extensively, for what he did in the Anti-Slavery cause, cannot be denied.

Nor is less than this true of that other name—also a sainted name—which I have written. No one knew better than Dr. Follen, that to espouse the Anti-Slavery cause was to peril one's reputation for a sound and prudent mind, was to peril one's share in the good will of the community at large, was to peril one's opportunities of obtaining that, which no man ever more truly merited than he, an honorable competence for himself and his. No one knew this more than Dr. Follen; probably no one complained of it less.

I have felt unwilling in this communication to introduce the name of any now living, save that I have done so in one instance, in allusion to the author of certain articles in the Christian Examiner, where the name was already in fact publicly known. Did I feel willing to do otherwise, I could mention the names of some, venerable for years or for character, who have not hesitated to espouse the Anti-Slavery cause, and to utter its truths plainly.

In noting the above facts, I have done, so far as time and circumstances allow, what I could to meet the request which has been made repeatedly of me, that I would furnish some information upon which Unitarians in Great Britain could act, in addressing some communication to their brethren of like faith in America, on the topic of Slavery. I have endeavored to write no word which should not be according to the truth. But I feel bound to add that I hope no one will act solely upon the ground of what I have written. It is but just that an opportunity should be given to refute any of my statements, should any one consider it worth while to undertake a refutation. I know not that I act wisely in committing these few sentences to your charge, as you request, for publication. So much, or rather so little, as this I may say,—that I would not knowingly say a word, unjustly, to the derogation of my brethren. I do honor them. I honor and love the principles which they profess. But I also do desire that those principles may have free course, that justice may be done to them, so far as man can do it, and that it may be to the present and eternal praise of every individual among us, that he has done what he could for the subversion of every form of injustice and iniquity, and for the establishment of Christ's kingd

local connections, which are often thought to warp the judgment, and give it an exclusive or party bias.

In passing through Berne, in Switzerland, a few days since, I was much struck by a simple motto inscribed over the gateway of one of their charitable institutions—"*Christo in pauperibus.*" It seemed to me to be full of the very spirit of Jesus Christ himself. How else can we show our gratitude to him? What can we do for him, save to recognize him in every brother man, and, for his sake, do what we may that our brother may be comforted, and healed, and saved? "Inasmuch as ye do it unto one of the least of these, MY BRETHREN, ye do it unto me; "inasmuch as ye do it not unto one of *the least* of these, ye do it not TO ME."

Whatever you may address to us, whatever we may receive from you, may it be offered and accepted in that one spirit, which I cannot better express than by repeating the words, "Christo in pauperibus."

Believe me, dear Sir,
With the sincerest respect and esteem,
Your friend, and brother in the faith,
SAMUEL MAY, Jr.

To the Rev. GEORGE ARMSTRONG,
Bristol, England.

Communications.

INTERESTING CORRESPONDENCE.

THE BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

To the Editor of the League:

SIR,—The London Committee of the Anti-Slavery Society, care little for consistency. They oppose the introduction of laborers into the West Indies, and yet demand "protection" for the only interest which is to be promoted by it. The fallacy is evident: sugar is assumed as the *staple* produce (as if *stability* were not itself an absurdity in human affairs); labor is too dear for the purpose; the Legislature is called upon to provide labor that sugar may be grown, and to keep up the price of sugar that there may be an excuse for providing labour. None more than the Whigs vociferate for immigration from Africa or India; and yet the committee support the very measure which occasions both the necessity and the justification of what they deprecate, and cannot, or will not see that those whom they call their friends, are laughing at their simplicity, and counteracting their efforts. The committee profess sympathy for the American Abolitionists, while they court the patronage of noble lords who recommend us to leave the American Abolitionists to settle the question among themselves. These good people war against slaveholding with the money of slaveholders. The wrongs of the negro swell out the Moravian subscriptions to the Abolition Society, and the slave-worked mine-sharers' contribution to their funds proclaims, in their annual report, their utter disregard of principle. They declaim against the tyranny of the planters, while they advocate a line of policy, which, by encouraging an unremunerative production, will leave the black to the mercy of his employer; for "protection" to the master, is slavery to the servant. They dwell with just commendation on the independence and prosperity of the negroes, and yet they are aiding the combination that has been formed for the destruction of both. If the negroes can now support their schools and their chapels, without the assistance of the English people, the whites ought to support themselves without the assistance of the English Legislature. Why should we be called upon to take part with either against the other? Let them arrange their own affairs in their own way; or, if we must interfere, let us take the sense of the black population on the policy and justice o the sugar duties. It is a singular way of showing your friendshi to the black or white man, by defending a tariff of duties which robs the one without giving an equivalent to the other, and enriches the bitterest enemies of both—which forces capital out of its natural channels, and depresses labor below the level it would find in the development of its inherent resources.

That the West India proprietor, who wanted "protection" for compulsory labor against free should now want "protection" for free labor against compulsory, is perfectly consistent. They well know that the production of any agricultural produce by means of large capital and oppressive bounties, would subject the growers of produce more adapted to the soil and climate to their personal and political power—would enable them to control both wages and elections. They see that Hayti finds it cheaper to import, than to grow sugar, and they hope to tax our docility to the whole amount of the difference. They feel that the removal of restrictions would break down a monopoly, based, like that of the mother country on the degradation of the peasantry, and creative of an overbearing oligarchy. Abolish the sugar duties, and the emancipated negro will make a fair bargain with his employer. Continue them, and he will be reduced to the former state of servitude. The Brazilian will not gain freedom, and the Jamacia black will lose it. What right, in fact, have we to take for granted the acquiesence of either in the views we are pleased to take of his interests? We may, perhaps, be inflicting an injury in striving to confer a benefit, and human misery may be increased by the steps we are taking to diminish it. It is the slaves' question, in the same sense as the Corn Law is the laborers' question. Emancipation has tested the fertility of the soil.

If Free Trade be, as most of the Abolitionists maintain, a natural right, no deviation from its correlative obligation, can, as they insinuate, be justified by the pretence of eventual good. In the case before us, the good is contingent and doubtful; the evil is present and certain. The cry of inhumanity raised by the "Abolitionists" against the "Free Traders," does not deserve an answer. Who "calls upon Government to sanction Slavery?" Government is called upon to mind its own business. Let each party confine itself to its own sphere. Let not the one assume the honor of hating Slavery, nor the other incur the disgrace of hating Liberty. For my part, I believe that Slavery is encouraged by the sugar duties, as I know that the Slave-Trade has been encouraged by its "Abolition."

The idea of driving a competitor from the market by selling at a higher price what he deals in, has, at least, novelty to recommend it. That free labor is less costly than slave labor, is true in a restricted sense alone. No one would suppose that cotton could be grown as cheaply in Canada as in South Carolina; yet the Canadians are free; and the Jamaica negro, if a slave, would be less able to compete with the Brazilian than he now is, while he neglects the cultivation of what would place him above the other. This is but one of the many fallacies associated by ignorant or designing men with this subject.

Mr. Gurney called Cuba sugar "stolen goods," at the late meeting—yet, he himself addresses Mr. Clay, a dealer in the "stolen goods," as his "dear friend." Is it worse to buy "stolen goods" than to express personal regard for the thief? The Quakers would do well to reprove their American brethren for their unworthy contempt of their fellow-men. They have been informed by their "missionary," Shillitoe, that the prejudice of color has spread its poisonous infection among the "Friends" of North America. A colored man was rejected as a candidate for admission by one of their meetings, though acknowledged to be, in every respect, fully qualified, but in that which referred to the tint and texture of his outward garment. "The Society of Friends," says the Report, for 1843, of the Massachusetts Anti-Slavery Society, "is in no wise favorably distinguished from that of the other sectarian divisions, into which, what calls itself the religious world, is divided, while its inconsistency with its own professed principles, is more glaring than theirs. The churches have excommunicated members for rebutting their neglect of a duty they do not acknowledge to be one—the Society of Friends has disowned men for pointing out its unfaithfulness to one of its acknowledged testimonies. The sects have done what they could to discourage their members from taking part in the Anti-Slavery movement, from their avowed hatred of its objects; the Society discountenances Friends in promoting it, when its purpose is what they themselves acknowledge to be right and binding upon all mankind, &c."

Here is a fair field for the zeal of our London committee. We may differ in opinion on the subject of Free Trade—on that of humanity we are fully agreed. Humanity is outraged by the Quakers in America; let Free Trade be spared by the Quakers in England. The negro of Philadelphia has long, and in vain, appealed to their sense of justice. Their interference is wanted on one side of the Atlantic; it may well be dispensed with on the other.

It is much to be wished that some medium of cooperation might be effected between the advocates of Free Trade, and of Abolition; some literary journal that should point out the affinities that tend to unite them, and remove the misapprehensions which have separated them; some interpreter of the latent sympathies which combine the interests of the free cotton-grower in the East, with those of the free corn-grower in the West—something that may prepare the way for that happy conjunction of human affairs, that shall remove the causes of hostility, by promoting the commerce of nations, and effecting that division of labor among communities which we now see productive of such good effects among the individuals that compose them.

E. S. ABDY.

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TO JOHN SCOBLE.

DEAR SIR:—May I beg you to publish the whole of my letter to the League, with the note appended to the mine-sharers' donation? If I have done you injustice, I am willing to make commensurate reparation; and I regret that I was led, like my friend, to suppose the money referred to formed part of your general fund. It is sorry comfort for the victim of robbery to receive as hush-money a part of what has been taken from him, and no act of friendship to be a party to the compromise. I still think that no contribution should have been accepted *for the benefit of slaves*, from a slave-owner—for I presume these shares are still in the possession of the person implicated. I have written on this subject to a friend in America, who will see in your Reporter this retractation of a charge which has, however unintentionally, given cause of complaint to your Committee.

If I had accused you, as you complain, of assisting the planters to obtain "protection," I should not have said that the Government was laughing at your simplicity. The expression implies your unconsciousness of co-operation. I wish your readers to judge of the purport, by a perusal of my letter, and to be assured that I shall be as ready to acknowledge an error as I am reluctant, I hope, to commit an injustice. I am, &c.

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DEAR SIR:—I shall be much obliged if you will omit in my letter what I have said of——, as he may not like to have his name thus introduced. I wish, too, that the word "peace-offering" should be substituted for "hush-money."

Acting as the Anti-Slavery Society must, not for itself, or any of its members, but for the helpless and oppressed, it is bound, in honor and consistency, to avoid all appearance of partiality and compromise;—to make no distinction between individuals, sects, or parties, but that which may brand every violation of an acknowledged duty; and to accept no gifts from slave-owners on the plea of ignorance or of repentance—a plea which may be offered, with equal probability of truth, by all who hope to purchase exemption from censure or quiet an uneasy conscience. Such pretexts, if once admitted, might establish an awkward precedent. They might make your Society an almoner of many who would profit by the offence they are intended to atone for, and would expose the well-meaning intervener to unpleasant imputations. Bill-brokers, with heavy purses, and light consciences, might pour into your charitable exchequer a diminutive per centage on profits realized for years, by discounting acceptances from West India slave-owners; while their brother-merchants might, for the same benevolent purpose, squeeze out a small fraction of the thousands they have made by speculation in slave-worked mine shares.

Among the letters in the Reporter from some of J. Sturge's correspondents, is one more bitter than the rest in its remarks on those who happen to differ from him on the sugar duties. Its severity is, indeed, so far disproportionate to the offence, however great, of presuming to exercise the right of private judgment, that the signature has been omitted. Allow me to ask whether this was done by the writer, by J. S. or by the Committee? Am I right in concluding that you decline publishing from Shillitoe's Journal the account of the colored man's rejection by the American Quakers I referred you to? The matter is of some interest, in connection with what passed at last year's Convention, and with the appearance in the columns of "The Friend," of an address from the Indiana Quakers. If you publish my last letter, as it is, pray send it, for insertion, to the League, if not, *pray return it to me.* I am, &c.

LETTER TO REV. MR. HINTON.

UNIVERSITY CLUB, July 17, 1844.

Dear Sir,—As the discourtesy for which you offered an apology on a former occasion, has been renewed, and several letters addressed to the Secretary of the Anti-Slavery Society, have neither been answered nor acknowledged, while the request to return them has been met by contemptuous silence, I am compelled to trouble you again. The Committee complains that I have done them injustice in my letter to the League, and both the explanation, and the assurance of making due reparation, have been rejected. I requested, at the same time, to be informed whether the calumnies heaped by an anonymous writer upon the heads of those who differ from you on the sugar-duties, were to be affiliated to Joseph Sturge, to whom the letter was addressed, or to the Committee who have inserted it, in the Anti-Slavery Reporter. No answer has been returned, and I hold the Committee responsible for it. I am equally at a loss to know why no notice has been taken of the passage in Shillitoe's Journal, relating to the unfeeling and unmanly conduct of the American Quakers, towards one of their fellow-citizens for no other reason than that he presumed to wear the skin that had been given him by their common Parent. I must therefore conclude that the Committee consider it a much greater crime for one of their corresponding members to exercise the right of private judgment, than for strangers to insult or injure the very persons for whose protection they were specially appointed. I beg, under these circumstances, that you will erase my name from the list of the Anti-Slavery Society; and if, when the letters in question have been read by the Society, to whom they ought, in justice to the Committee, as well as to myself, to be submitted, the treatment I have met with should be deemed appropriate to the offence, I shall cease to regret the step I am now taking.

With regard to the subscription of the slave-owner, (for such, till better informed, I must consider him,) I still think that the Committee have shown a disregard for their own principles in accepting money from such a source whatever be its professed destination, as they cannot perform the duty they have undertaken without acknowledging the relation of master and slave—an admission incompatible, if I mistake not, with that conviction of its illegality which forms the basis of their own Constitution. If to be the almoner of repentant slaveholders, and the channel of an eleemosynary compromise between wrong-doer and wrong-sufferer, were a part of their ordinary functions, they could not well refuse to a Brazilian or Cuban planter what they have granted to an English slave-worked mine-sharer. They could not decline to hold hush-money for a Quaker bill-broker, enriched (could such an anomalous being be found in the city of London,) by discounting acceptances of West-Indian slaveholders, or for a Quaker merchant, (under the same qualified supposition,) tormented by the ill-gotten gains of a speculation in Bonds of a slaveholding State, or in shares in a slave-worked mine. How it could "benefit the slave," by returning a small portion of what has been taken from him, may perhaps be explained by those who have hitherto exhibited but little reliance on the honesty and sincerity of his master.

In conclusion, I cannot but think that the Quakers and Moravians are the less entitled to partiality in proportion to those professions of religion which add to the commission of guilt the consciousness of its baseness, and the absence of adequate palliation. That any follower of Fox or of Penn, should shrink from inquiry and supplicate forbearance for any "Friend," under any accusation, has an incongruity reserved for the Anti-Slavery Convention of last year. One would have thought that he would have been uninfluenced by regard for sect, or color, or nationality, insensible alike to the undeserved hostility of friends, and to the ill-earned praise of opponents. I have the honor, &c. &c.

E. S. ABDY.

Rev. Mr. HINTON.

NOTE. The Moravian question was laid before the Committee long ago, and always with the same results:—it was "under consideration." The Convention subsequently passed judgment; and the delinquents had least reason to complain of its impartiality. A letter on the subject then appeared in the Patriot, and the Committee laid aside their considering cap. These "pious" slave-owners, according to the Secretary, had returned a civil answer to the gentle admonition inflicted;—a polite sort of urbanity, more suited to the dignity of the committee, than to the claims of the slaves, and less worthy of praise than of imitation.

One of the delegates to the Convention opined that "there should be some consideration for the Moravians," and the Convention seemed of the same charitable opinion. The Chairman, (Mr. Gurney,) was equally considerate for the Quakers. When it was stated that the advocacy of abolition was prohibited in their meeting-houses (in America) Mr. Josiah Forster said, "that is not the question." Several instances were given of their antipathy to the negro, and it was asserted that Slavery would have ceased in America, had they lived up to their principles. "That is foreign to my inquiry," was Mr. J. Forster's reply. He was "afraid of an erroneous impression going abroad." Why then refuse to publish Shillitoe's testimony? It must have been known to many of his auditors. I have not the work by me. It records a case of persecution (for such it was in such a country) so cruel and gratuitous, that the author attributes to it the schism that fell afterward upon the meeting. Mr. J. Forster relied on his correspondence with "Friends"—though "personally unknown to him"—the very persons accused—and therefore, the last to be relied on. The "World's Convention" forgot that they had met to protect the oppressed,—not to bandy complaints with Quakers and Moravians;—to promote justice, and not to exhibit an example of that favoritism which had led to its violation. The "World's Convention" should remember that they have the world's eye upon them. Rev. J. Leavitt declared the sentiment of the Bey of Tunis, that he abolished Slavery "for the glory of mankind to distinguish them from the brute creation," "so noble that he wished to have it put forth wherever it can be made to shine, &c. &c." Yet this very measure of abolition he pronounced on his return to the United States, to be (in the case of New Jersey) "a wicked and absurd *post nati* process" of emancipation. Such are the absurdities of Philanthropy—the great humbug of the day—whether it weeps imploringly in a ten-hours' bill, or smiles exultingly in a sugar duty. E. S. A.

The Moravians have no merit in declining what they would be culpable in accepting. "Compensation" is due *to* the slave, not *for* him—and *from* the owner, not *to* him.

Let them imitate the example of Moses Brown, and other Americans, who have done honor to their country in doing justice to their enfranchised creditors. Here the Committee may offer their services, both consistently and usefully. They may do much to satisfy both the white man's conscience, and the negro's claims. They may urge restitution, and be trustees for its payment. Their exchequer will not be sullied by "stolen goods," and they will be free from contact with "robbers."

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[The following is the answer to a letter in which I requested J. S. to forward my letter to Rev. Mr. Hinton, and to return to me copies of former correspondence with Mr. Scoble—if that may be called correspondence, where no answer was ever given. No allusion is made by J. Sturge, to the passage in Shillitoe's Journal, which (*and not my letters to the Editor of the Reporter,*) I wished him to get inserted in the Reporter, with an intimation that I was no longer a member of the Society, because the Committee would not insert the extract in question. J. Sturge says not one word about the Quaker persecution—the sole cause of my writing to him:]

ESTEEMED FRIEND,—I am favored with thine of the 24th, with a letter for the Editor of the Anti-Slavery Reporter, which I will forward to him, but am so far from having the power of securing its insertion, that I have occasionally to exercise some forbearance at the omission of articles of my own, though I give the Editor credit for exercising an *honest* discretion, when I may not agree with him in judgment. I am very sorry that anything should have occurred in the conduct of any of our friends at No. 27 New Broad Street, that should have given thee displeasure. The best apology I can make for our friend Jno. Scoble's not answering thy letters, is, that he has such an inveterate habit of omission in this respect, that not only have I personally had plainly and strongly to complain of what I have considered improper treatment in this respect, but those who are nearest and dearest to him, I know, cannot speak better of his regularity in this respect. It seems to be so hopeless to cure him that I have quite given it up, and put it as a set-off against some of his many excellent qualities. With regard to the omission of the name of one of my correspondents, I am alone responsible for it. He was out of the country at the time the extract was sent to the Anti-Slavery Reporter, and though I had no reason to suppose that he would object to have his name appear, I did not like to insert it without his consent. If it would be any satisfaction to thee, I believe I could have his leave now to give thee his name. With regard to the holder of shares in Brazilian mines, I do not see exactly as thou dost, and it is more easy to censure those who have, in *entire* ignorance of their being any slaves held by the Company, become shareholders, than to show how they can properly get out of the difficulty when they are once in it. Shouldst thou favor me with any reply to this, I hope thou wilt not attribute my future silence to anything but its true cause, the close occupation of my time, and my great reluctance to have anything to do with controversy, except where duty appears to me absolutely to require it of me.

Very sincerely and respectfully,
JOSEPH STURGE.

BIRMINGHAM, 7th mo. 29, 1844.

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Extract from Shillitoe's Journal in the United States, Vol. 2, page 283.

"We proceeded to Mount Holly; in this monthly meeting a separation had already taken place, and *Friends* were driven out of their meeting-house, and were obliged to meet in a school-house, to hold their meetings for worship, the men's monthly meeting being held in the academy:

About fifty males and females remain with Friends.

John Woolman, who was a member of this monthly meeting, a Friend informed me, had a sight of this dwindling that has now taken place, as the consequence of the conduct of the then members of the meeting, in the case of a man of color, of good character, who had long attended Friends' meetings, and who applied to the monthly meeting of Mount Holly to be received into membership with Friends.

When his case was before the meeting, it appeared from the report of those appointed to visit him, that he was fully convinced of the principles which our religious society hold, and his walking among men was in full unison therewith, yet his being a man of color was urged against his being received.

When a minute was made objecting on these grounds, to his request being granted, John Woolman stood up, saying, it appeared to be his duty to declare, that because of this partiality now manifested by this monthly meeting, in this case, a sense was given him that this monthly meeting would dwindle and become reduced again."

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, DEC. 5, 1844.

Take Notice.—There is a paper published in this city, called the New-York Standard, and letters and papers intended for us, often get miscarried to that office. Our friends and correspondents will please be sure and direct to us, as the *Anti-Slavery* Standard.

MORAL INFLUENCE OF NATIONS.

ENGLAND AND AMERICA.

The moral influence of a nation can, of course, amount to no more than the aggregate influence of the individuals who compose it, multiplied by national or by philanthropic organization.

That part of a nation's influence which may be communicated through its armed force, it is precluded from exercising in behalf of moral questions, by the limitations which modern civilization has placed upon the functions of Governments.

In considering the influence of England upon America, therefore, as regards the Anti-Slavery question, none but the men whom Slavery has made tools of for the acquisition of new territory, ever take alarm at the words, "Anti-Slavery policy of England."

"Policy" is indeed the word that exactly expresses the comparatively small amount, and trifling value to the world, of England's Anti-Slavery as a nation. Recognition of the right of property in man, rejection of immediate abolition, a million and a half of dollars in compensation to the American slaveholder, whose slaves took refuge, in the last war, under her standard, twenty millions sterling, in compensation to the West Indian slaveholder, exclusive of the apprenticeship system, which was a still greater compensation, under another name;—all these things have so greatly detracted from the efficacy of England's example, as to damp the pleasure with which one looks upon her free West Indies.

Let us now examine the character of her philanthropy as exhibited in voluntary association.

The new steam communication has thrown a flood of light upon the English public mind, with regard to the obstacles to the Anti-Slavery cause in America. Even those who carried West India Emancipation through a compromising Parliament, by dint of their own uncompromising exertions, perceiving the abolition of American Slavery so much more difficult an undertaking, are tempted to advise less rigid methods. They have seen recently, as they never saw before, how strong American Slavery is. It is an elementary principle in the Constitution of our Government; and consequently holds the key to political preferment, and mercantile success. It stands on a higher ecclesiastical footing than Freedom; and thus extends its sceptre over British piety; which begins to feel as if censure of the American Church for bowing down to Slavery might be, perchance, a prospective condemnation of itself. In fact, we are not aware of a single prominent member of any English religious society, who has passed through this land of Slavery without showing the marks of its subtle influence upon him. Elizabeth and Thomas Robeson, Joseph Sturge, and John Joseph Gurney, all highly-esteemed members of the Society of Friends, have been tried and found wanting in different degrees. The Rev. Drs. Cox and Holey, from the Baptists, the Reverend Messrs. Reed and Mathison, from the Congregationalists, and the Rev. Drs. Burns and Cunningham, from the Free Church of Scotland, with the Rev. John Scoble, from the British and Foreign Anti-Slavery Society, have also succumbed to the omnipresent evil genius of the United States. Once, all these men wondered, while on their own side of the water, at the hardness of heart that could avoid the Abolitionist, and side with his opposer. One by one they have all shrunk away from the side of the former, and sought the association of the latter in preference. Of course they are all obliged to make good their case with their respective bodies. Of course their defence must be at the expense of Abolitionists. This accounts for what would be otherwise inexplicable—the readiness, one might say, greediness, with which every slander against Garrison and his associates is caught up and circulated in certain quarters in England. Add to this the immense numbers of travellers and newspapers from the United States—chiefly the missionaries and publications of Slavery, and we see good reasons for the backward flow of England's Anti-Slavery influence. Her hereditary Abolitionism shrinks in the pelting of the pitiless storm that beats upon Americans, as they go forward in this cause of Freedom and humanity. On a question of this kind, there can be no neutrality. Through the whole world men are either for or against the American Abolitionists. Universal have been the endeavors to find an Anti-Slavery-made-easy; universal is the tendency to compromise; very few, comparatively, are the Abolitionists in any land; very difficult do they find it, to stand erect in the storm that beats upon them from every quarter, since the accelerated intercourse of nations has shown how all tyrannies are kindred; and very hard is it for them to resist the seductive voices that promise them shelter from the storm, if they will but make Anti-Slavery subservient to something else. The effect of fuller information as to the strength of the governmental, and ecclesiastical, and mercantile, and matrimonial, and manufacturing interests involved in American Slavery, has been very visible on England and very unfavorable on America. With all her maritime police on the coast of Africa, with all her sugar duties and preventive service at home, with all her yearly epistles, and Broad-street conferences, misnamed World's Conventions, the Anti-Slavery influence of England is not so great as it was eight years ago; for then, American Abolitionists felt strong in her associated moral power. It now appears that such a power has well nigh ceased to exist, having been smothered by the unsubstantial *douceurs* with which cabinets know how to silence the troublesome voices that summon the people to a contest with them for right. There is now in England no Anti-Slavery "sacred band" to pioneer the people or the Parliament through the rugged roads both ever shrinks from. "Give them a three minutes' interview, and write them a note of mysterious diplomatic courtesy,"—says the Foreign office to the Admiralty office, "and the successors of the noisy twelve Quakers of '76 will be quiet."

We have the help and sympathy of the noblest individuals of all classes and conditions in England. It is with grateful effusion of heart that we name the very names of her Rogers, her Martineaus, her Sturges, (Thomas, and Esther,) her Bowrings;—her Abdy, her Thompson, and her Clarkson;—and above all, of the just and generous bands in Dublin and Glasgow. These and many others, whom time is too short to thank by name, and whose services to the world's freedom, only eternity can estimate, have never failed to aid and cheer us onward.

But the British and Foreign Anti-Slavery Society has long since ceased to do so. It has, on the contrary, thrown every obstacle in its power across our path. "All Liberties are one," was the striking remark of a Jew, at the first "World's Convention." The Committee of the British and Foreign Anti-Slavery Society have not failed for years, to throw its influence against Freedom. Does a question come up in the regular course of Anti-Slavery business, which nothing but free discussion can settle? Free discussion is the very thing that is foreclosed; and the Society blindly committed by its office bearers to the side of despotism. Its organ, the Reporter, systematically shuts out discussion; and then vainly asks, why those who pass by its bolted door do not keep knocking for admittance? We need but mention the case of the American Anti-Slavery Society, versus American Slavery and Pro-Slavery, and the British sugar duties versus Liberty of conscience, in illustration and confirmation of this remark.

Look to almost any one of the leading members of the British and Foreign Anti-Slavery Society for sympathy;—he votes you unfit for Anti-Slavery association with him, and calls Henry Clay his "dear friend." Ask another for help and counsel;—he runs before you from house to house with calumny, and presents you with a packet of statistics out of the window. Offer generous and confiding co-operation, in the singleness of your heart,—it is scornfully rejected. To your grief and astonishment you find the successors of Clarkson conspiring with Americans to destroy the American Anti-Slavery Society; busily engaged in circulating every falsehood furnished them by the renegadoes of the cause; and refusing the common justice of space for denial and refutation to the injured parties. You will find the mantle of Wilberforce covering the cold, contemptuous shoulder, that is turned against the only American Anti-Slavery Association worthy the name, or indeed, bearing it—the original and faithful "American Anti-Slavery Society:"—the members of which deserve universal sympathy; for "their country is the world—their countrymen are all mankind," and above all, Anti-Slavery sympathy; for their potent and perilous watchword is—"No union with slaveholders."

But you will find the British and Foreign Anti-Slavery Committee, fraternizing exclusively with the enemies of this Society—entering with partisan zeal into the movements of the scum and the dregs of Whiggism and Democracy, which hostility to the American Anti-Slavery Society, draws into the wake of its ridiculous Third Party, by the proffer of prospective spoils. [:—a party neither louder in its professions, nor more disgusting in its cant than the great parties have become under the pressure of a world's Anti-Slavery sentiment, while it is far more malignant than they in its attacks upon Abolitionists.] Such is the elective affinity of the Committee of the British and Foreign Anti-Slavery Society. The predominant influences of that body are the Quaker ones. So much the better, were they in accordance with Quaker principles. But in what manner do they prove their principles? By administering good advice to the American Quakers in yearly meeting; and simultaneously endeavoring to tread out the flame of Anti-Slavery feeling it fans. They shrink back in horror from the awful shade of true old Quakerism, which answers to their evocation from the forests of America, and are practically giving their influence to the support of American Slavery.

To substantiate so grave a charge it is necessary, at the risk of being tedious, to readers of other denominations, to state the present position of the Society of Friends in America.

As a Society it has closed its meeting-houses against the advocates of bleeding humanity, while making high professions as an abolition body.

It will not allow even its own members to give an Anti-Slavery lecture in its places of worship.

It does not allow unrestricted freedom of speech, and of action on the subject of Slavery in its meetings, and among its members.

From one of the epistles of the Yearly Meeting, while in manuscript, the words "fellow-countrymen," and "brethren," as applied to the slaves, were erased, and a different phraseology used, lest they should offend or alarm the South.

It has altered its discipline, which formerly required its members to answer an inquiry, at their quarterly meetings, whether they had borne a consistent testimony against Slavery. The inquiry is now made once a year, as a matter of form.

It discountenances, by various methods, its members joining with persons of other religious denominations, to form and give efficiency to Anti-Slavery Societies, while it makes no objection to business association with the world.

The Friend, the Orthodox organ at Philadelphia,* has long since espoused the Colonization Society—Elliot Cresson, one of the most prominent and active agents of that handmaid of Slavery, is a member in good standing—and no testimony has been borne by Friends, as a body, against the expatriation of the colored race to Africa.

It has been highly complimented for its course on the subject of Slavery by such men as Martin Van Buren, Henry Clay, and Senator Preston, and has complimented them in return with the high seats. This fact is decisive as to its pro-slavery character.

Such of the Friends as reside at the South, do so in as much safety as though they owned the whole slave population. This they could not do, if they were an Anti-Slavery Society, full of life and activity.

It has never given any official countenance to the Anti-Slavery movements of the day; on the contrary, it has insidiously attempted to put a check upon them.

It disciplines such of its members as are active Abolitionists, and remonstrate with it in print for its indifference.

It bears no direct, open, decisive testimony against atrocious and unchristian prejudice, which everywhere afflicts and persecutes the free people of color, but on the contrary, is infected by it.

Individuals in various parts of the free States, have been for years faithful in remonstrance, with all long-suffering and tenderness, as respects the position of that body:—in vain.

In the State of Indiana in particular, the minds of Friends were deeply impressed with the importance of maintaining their ancient testimonies. In view of the great responsibilities attached to their position as members of a Society so influential on the Anti-Slavery question as the Society of Friends, they were zealously affected in the good work of rousing the minds of the members to right action. Without discipline, and contrary to the plain provisions thereof, eight members of the meeting for sufferings were removed from their stations without any charge having been preferred against them, or any opportunity given to answer for themselves; merely, as was well understood from the circumstances, for bearing the faithful testimony against Slavery, which accords with the practice of the Friends of former years, and is earnestly recommended by the London Yearly Meeting. A series of measures were set on foot by the Indiana Yearly meeting, to exclude its Anti-Slavery members from participation in the affairs of the Society, and to remove clerks, overseers, members of committees, ministers and elders from their situations, and place them before the public in the character of offenders lying under the censure of the church.

These true Anti-Slavery members felt the danger they were in, thus virtually cast out from the Friends, of losing their respect for religious Society, or of compromising their principles, in order to effect a reconciliation with the Body which was doing all in its power to paralyze Anti-Slavery effort.

They called a convention of all Friends interested in this matter, which was held 2d mo. 6th, 1843, (February,) for the purpose of deliberating upon the propriety of re-organizing, upon the true principles and usages of the Society of Friends, and in unity with the practice of the Yearly meetings of London and Dublin. They decided so to organize, and called themselves "the Indiana Yearly Meeting of Anti-Slavery Friends;"—explained their position and principles to the American and English Yearly meetings, that it might be distinctly known that they adopted no new doctrine—no new system of church-government. That they claimed to be, in the *strictest sense a Society of Friends*; the nominal distinction in their title being only what was necessary to express the ground of their separation. They felt that on the principle which had first called forth the Society of Friends from the corruption of the Church, they were now bound by their allegiance to duty and to God, to come out and be separate. What did the English Friends do when they heard of this noble act. They eschewed the Indiana Separatists who had taken their advice, and been true to the Free old testimonies—to the perishing slave, and sustained the pro-slavery Indiana Yearly meeting! The London and the Dublin Yearly meetings concurred in entering into this unholy league, George Stacy and Josiah Forster, the very Moses and Aaron of British Friends, visibly working to effect coalition with iniquity for the rebuke of righteousness; John Joseph Gurney and Joseph Sturge, who had both travelled in the United States, consenting with them:—and the influence of this recent of the British and Foreign Anti-Slavery Committee, is now cast with the American slaveholder against the American slave.

As Quakers, the parties in question are in unity with the pro-slavery "Friends," and hostile to "the Anti-Slavery Friends." As the Broad Street Committee, they are sustaining their own unrighteous decision as the London Yearly meeting: complimenting with Moravian slaveholders, at the expense of the slave's right to immediate emancipation; glorifying the Bey of Tunis for prospective emancipation; struggling miserably in the net of present expediency which prevents their ascending into the region of those general principles, the infringement of which is fatal to specific reform; transcending their sphere as politicians, by infringing at once the rights of conscience and nature in the question of the sugar duties; and shrinking like a withered seed in its husk, from the sphere they *should* fill as philanthropists.

The correspondence in another column, is a sign that this state of things will not be acquiesced in by Anti-Slavery England. It is commended to the attentive perusal of any who may not have observed the series of delinquencies by which the British and Foreign Anti-Slavery Committee, have removed the burden of their testimony from the conscience of the master to the shoulder of the slave, and shifted the weight of their reprobation from the slaveholder to the Abolitionist.

In view of all that we hear and see, of and from England, we may be permitted to infer, that the suicidal course of the Broad Street Committee, is far enough from pleasing the best members of the Society. We may be allowed to hope that *all* the salt has not lost its savor, but shall be henceforth good for something else than to build the sepulchres of the Fathers;—to be carried in procession to Downing Street;—to season letters to the Lords of the Admiralty, or even to preserve packages of statistics.—c.

* We speak in this article only of the "Orthodox Friends," though the "Friends" called Hicksite, are equally hostile as a body, to the Anti-Slavery cause.

THE BRIG CYRUS.

It will be recollected that a statement was published not long since by Captain Dumas, of the Cyrus, who stated that he had abandoned his vessel, and returned home to seek redress by application to the Government for the insult offered to the American flag by Captain Bosanquet, of H. B. M. brig-of-war Alert, who had boarded him and seized his papers. The Chronicle gives the British side of the story, in the following extracts, from the London Morning Advertiser, of October 30:

It has just reached England that, when lying off Calinda, on the coast of Africa, Captain Bosanquet, of the Alert, British war-brig, came alongside the Cyrus, Captain Dumas, an American vessel of New Orleans. The British captain, having good reason to suspect the Cyrus to be a slaver, used his "right of search," and demanded to see her papers. This the American refused, and at length the box or chest containing them was broken open, and the documents were examined by the captain of the English vessel, who was heedless of the loud and boisterous protests of the American captain. It appears that the ship's papers were not to be found in their proper place of deposit, and that Captain Bosanquet, who was at no loss to find out the true reason, felt no hesitation in assigning it: "The reason you cannot show me the papers is, because you have sold your vessel. I was told so."

This appears to have been literally the fact, for the account states, that after the British captain had left the Cyrus, she was sold to the Portuguese, and immediately filled with slaves.

The statement of Captain Dumas was, that after abandoning his vessel, she was taken possession of by the Portuguese, and loaded with slaves. The Advertiser says:

This Capt. Dumas cannot adopt a more effectual method of injuring the craft he follows, than by bringing into public discussion the insult done to the flag of the United States, and the circumstances in which that injury is alledged to have been perpetrated. Capt. Dumas is evidently one of those thoroughgoing slave-mongers, who, backed by the favor of the Southern States, are lending themselves to the Portuguese and Brazilians, to aid them in the violation of their treaties with Great Britain.

A late number of the Liberia Herald, relates the same transaction, though giving a different name to the British vessel:

From the following information communicated for the Herald, by an officer of the United States Brig Porpoise, it will be seen that American capital is still employed in the Slave-Trade, and the American flag still used to cover it.

The Cyrus was taken by H. B. M. steamer Hydra. The Cyrus was under American colors, but when boarded by the Hydra's boats, she hauled down the American flag and threw it into the sea; also a bundle, thought to be her papers. The Cyrus belongs to Philadelphia—owned by —— Hall. She had slaves on board.

This Hall, of Philadelphia, is not the only merchant in the United States, who is engaged, directly or indirectly, in the Foreign Slave-Trade. It is notorious, that fast-sailing vessels,—"Baltimore Clippers," as they are called—are built in this country, and sent to Havana, and from thence to the coast of Africa for cargoes of slaves. She goes out with a cargo of merchandise, under American colors, and an American Captain. After taking on board her living cargo, she hoists her Spanish or Brazilian colors, and with the American Captain as passenger, returns to Cuba or goes to Brazil. These facts are well known, and have been often repeated, but notwithstanding this, the United States Government has kept up a war of words, and threatened a more serious one on the question of right of search and visit. There is no intention on the part of this Government to do anything for the suppression of this trade. The Advertiser, just quoted, asserts that the instructions to the officers of the American squadron, contain a clause, directing their principal attention to the protection of American vessels against British cruisers. A call was made by Mr. Adams at the last session of Congress, for a copy of these instructions, but it was defeated of course. The Advertiser further says:

We have already stated what on this occasion we deem it proper to repeat, that the object of the American Government, in sending out its armed vessels to the coast of Africa, is *not* to prevent the deportation of slaves from that country. The instruction of the American Government to its officers are, to make the maintenance of the honor of their country paramount to the professed object of the blockade—the extinction of Slavery. The American Government is not dealing honestly with Great Britain in this matter. This is well understood in America, though it is denied by Sir Robert Peel. Last session, Mr. Duncombe charged America with acting contrary to the spirit of the treaty, and Sir Robert Peel with compromising the honor of England; and in reply received the assurance that America was acting up to the spirit and letter of her treaty with us. We are quite satisfied, and we state it on authority, that this is not the case. A sufficient confirmation of our statement is furnished by the fact that the American Congress, at

its last sitting, when applied to for the terms of her instruction to her officers on the African coast, refused to give them. Why did she refuse? Because she knows that they will not bear the light. But they must be produced; and we shall feel obliged to any of the Abolitionists of England or America, who will aid us to bring before the public the language, the *ipissima verba*, of those instructions.

SOUTH CAROLINA.

The Legislature of this Empire assembled on the 20th ultimo, and the message of the Chief magistrate, was delivered to both houses on the following day. The document is a long one, and filled with the usual bravado of South Carolinian politicians. The grievous wrong inflicted upon the Empire by the Tariff policy, is particularly dwelt upon, Governor Hammond forgetting.—what he must of course know—that this very policy was first adopted because the South demanded it, and against the then wishes and interests of the North. It remains to be seen whether the "Locofocos" will repeal the present law at the bidding of this Bob Acres of the South. Should this not be done, nullification is the proposed remedy. The Governor says:

Whatever may be the technical validity, or legal force, of the opinions on this important question which your predecessors have placed upon your records, it appears clear to me that our State is bound by her past history, and the principles she professes, and owes it to the country and herself, to adopt such measures as will at an early period bring all her moral, constitutional, and, if necessary, *physical resources*, in direct array against a policy which has never been checked but by her interposition, and which impoverishes our country, revolutionizes, our Government, and overthrows our liberties. The expediency, the manner, and the precise time of doing this, are for your grave deliberation.

The hostility to Annexation in the South, is attributed to the increasing aversion to Slavery, which the Governor thinks the more extraordinary, as the acquisition of Texas is of great consequence to the North, in giving a new market for her goods, &c. He seems perfectly astounded that Yankee cupidity should be eaten up by this "fanatical zeal." As another proof of this singular mania, he cites the fact of a "pious Bishop" in the Methodist Church having been virtually deposed from office, for being a slaveholder, and the consequent dissolution "of all connection with their brethren of the North," on the part of the "patriotic Methodists of the South." He commits a slight error here, however, as no Bishop has been deposed, and no church dissolved. The base subserviency of the Northern Methodists in the last General Assembly of their Church, it would be supposed, would satisfy even South Carolina.

But the increasing Anti-Slavery efforts are viewed with alarm. The Governor pronounces his fiat: "*They must be arrested.* It is *indispensably necessary* that they should be arrested in the shortest possible period of time." This is worthy of the proclamations of his brohter Emperor—who is brother to the Son,—the Emperor of China. But—"The question is, how is this to be done?" Ay! indeed, that *is* the question, and one not easily answered. The Governor, however, does answer it, in the true Carolinian, Bombastes Furioso style. Arguments, remonstrances, appeals to sympathy, to interest, and to the guarantees of the Bond of Union, have failed. No resource is left but this:

I cannot doubt that you will be justified by God and future generations, in adopting any measures, however startling they may appear, that will place your rights and property exclusively under your own control, and enable you to repel all interference with them, whatever shape it may assume. As you incur a danger of no ordinary character—one so subtle and insidious in its approaches that there is no ascertaining how soon it may be too late to resist it—I believe *you will be equally justified in taking these measures as early and decisively as in your judgment you may deem proper.*

There is a slight indistinctness here, as to how the end proposed is to be gained. An armed invasion of the North to "arrest" abolitionism, *might* answer the purpose, but the difficulty would be to keep it "arrested."

The message, however, did not, for some reason, meet with the unanimous concurrence of the Legislature. Mr. Pickens opposed it. He submitted the following resolutions, which with the message were made the order of the day for the following Monday:

Resolved, That the State of South Carolina takes the deepest interest in the annexation of Texas to this *Federal Union*, because we believe it essential to preserve the peace and permanent independence of the Confederacy, and must result in advancing the ultimate prosperity of the whole country.

Resolved, That the collateral issues, which have arisen in the progress of the Texas Negotiation, by the official communication of Lord Aberdeen to the Federal Government, dated December 26th, 1843, in which he announces "that Great Britain desires and is constantly exerting herself to procure, the *General abolition of Slavery throughout the world*," are of such a nature as to make the Annexation of Texas a vital and paramount question to the people of South Carolina.

Resolved, That we look with confidence to the recent election of a Republican President and Vice President, as giving us a certain guarantee that all the constitutional powers of the Government will be exerted to secure the immediate annexation of that Republic.

Resolved, Further, That the Tariff of 1842 is unjust, oppressive, and against the whole spirit of the Constitution; and that the recent triumph of the Democratic Republican party has taken place under such circumstances, as to give us an unequivocal pledge that it is to be reduced to a revenue standard and the wants of an economical Government, under the general principles of the Compromise Act of 1833.

Resolved, That if we should be disappointed in our just expectations, we do not in the slightest degree, by waiting events at present, waive the reserved rights of the State in her sovereign capacity, to protect her citizens in any future emergency that may arise.

OUR CORRESPONDENTS.

I promised, last week, to give extracts from two letters in proof of the outrageous conduct of the present Editors of the Standard. They are both gems in their way, and I cannot conscientiously withhold anything so rich from our readers. It would be a wicked waste of time to attempt by any words of our own to define our position, when it is ready done to our hands in so clear and satisfactory a manner. I bespeak for these documents a careful and candid perusal.

The Doctor, after disposing of the matter of business mentioned last week, discourses as follows:

A purpose, he deems, has been clearly evinced, "to transfer to the Federal party in politics, all of the Democrats who could be managed by their attachment to the Abolition cause." He declares also, that the "paper now exhibits a biss in favor of Whig politics which I never wish to support, and never will support either directly or through the subtle, deceitful manœuvres of the Whigs hypocritically occupying the ground of Abolitionists neutral in politics." He continues in the following prophetic vein: "Permit me farther to express for your admonition, that at a future day, not far distant, your wicked course is destined to this result. The Whig party are to unite with the Abolition party, which is but a wandering branch of Federalism—down slavery nominally and take the United States Government as the product, when we are to have British Government, infinitely more oppressive than was ever the system of American Slavery. This now is the aim apparent of your paper, the contents of which you promised should be neutral in politics. Sir, I never subscribed to support such a piece of mismanagement, and deem it an outrageous insult in you to have imposed upon me such a paper, contrary to agreement." Especially, he might have added, for so long a time. He concludes by saying, "I offer these remarks from a sense of duty, presuming or fearing that you have cheated thousands in the same way." This parting benediction is not perfectly clear. If the Dr. means that the Standard has found the same sort of surreptitious lodgment in a good many post-office boxes, and thence to the houses of persons whose names are on our list of subscribers, I plead guilty to that impeachment, and am ready to produce in evidence of my guilt, a certain *black list*, which I have been for the last six months preparing. But if he means what he says:—that is, presumes that I am in the habit of "cheating thousands" by offering such "remarks," I beg leave to assure him that I've no such bad habit, nor so extensive a correspondence for its indulgence, if I had.

If any further evidence is needed of our guilt, and of the unquestionable "product," which taking "the United States Government," and "down Slavery nominally," is to bring upon the democratic and immaculate people of these States, it will be found in the next letter. I will not mar the author's meaning by any other trammels of punctuation, and forms of orthography than he himself chooses. He begins: "In review of the course taken by the Standard in the Late Presidential canvis I shall hereafter cease to be a Subscriber the general course of that Publication has been to favor the Polk Election and the Annexation of Texas with the Extention of Slavery, however much I regret the course thus taken, I shall cease giveing or makeing any further contribution, to sustain the antislavery cause, as much of the funds which have been collected, from the hard earnings of the True Abolitionists of the Country, by your own showing have been squandered or Embezeled by such Miscreants as Burney Stanton & Co." After some very general laudation of the Whig party, and deserved rebukes of the Democratic, he proceeds: "And what has been the return of the American Anteslavery and Liberty party, but one seen of Insolence and ingratitude, the Whig Candidate for President, has been Constantly Paraded, in the Abolition Papers as a great Gambler and Slave Holder, while the Loco Candidate equally guilty has been left unnoticed, and his Slave Charictor hardly so much as Directly alluded to or noticed, so much so that I have been Taunted by the free traders and Dorr Abolitionists (who all voted for Polk) that he James K. Polk was a Tennsee Farmer and held no slaves, and was opposed to Slavery (and Challinged me to prove the Contrary by the Anti-Slavery Standard) * * * and again in the Editorial Department of your last Number you charge upon the Whig party an intention to deceive the Abolitionists, and that they Intended Annexation, when you have had all the Proof to the Contrary that it was Possible to give, first to the opposition of the Whigs to the ratefication of the Treaty of annexation, bothe in the Senate and House of Representatives and by all Northern Whigs (and by the acts of several of the State Legislators) and Mr. Clay Distinctly stated in his answer to several Letters of Enquiry, that he would not if Elected—go in favor of annexation, so long as aney Respectable Portion of the People, or States was opposed to It, I presume that it was, and is a well established fact that Several of the Northern States will never Consent to such an Invation of their Constitutional guarantees or tamely submit to Annexation) yet you pretend to see no Diference in the Principles of the Loco and Whig Parties, well we shall see if time is only spared us a few years Longer,—I have always found the old adage true (to Pull out a Horses Tail you must take a few hares at a time) and so in questions of Public Policy (my course has ever been to choose the least of two evels (in conclusion I will only add that I have been an Abolitionist for more than forty years and the Son of an Abolitionist, who stood forth one of the Champions when Slavery was abolished in this State, which I well remember the excitement which was then occationed by Its agitation having thus given you in short a few of the reasons that has Induced me to with draw from a further contrabution to the corse and to the Standard, I remain a Friend to the antislavery cause but not, to the course that the managers have seen fit to Conduct It."

Will any one have the hardihood hereafter to deny our impartiality in politics, for have we not here the most conclusive evidence that we belong to *both* sides?—C.

TEXAS.

The Madisonian of last week came out with an article on the subject of Annexation, which seems designed to create a panic in the Texan party. "Wo! wo!!" it cries, "to the Senators who rejected the treaty last June if Texas should now be lost to us forever." The rumor from Mexico, that by the counsel, and through the intervention of Great Britain and France, Santa Anna has consented to desist from his invasion, and acknowledge the independence of Texas, provided that Republic will decline to be annexed to the United States, and remain an independent Government, the Madisonian trusts, is unfounded. Such an arrangement, it asserts, would "at no distant period, produce war—a dreadful, exterminating war." In such case, it would be the duty of this Government to enforce the principle of non-intervention by foreign Governments to control the destinies of States on this continent. It is not probable, however, that European Governments, or any of the Republics on this continent, will hesitate to make such treaties as may please them, because of the bluster of official papers, even if backed by the bluster of the Government itself. If the South is mad enough, the North will be hardly fool enough, to come in hostile collision with foreign powers on such a principle, and because Texas herself refuses to add her lone star to our galaxy. But the great fear is, that the pirate Republic will be but too glad to join herself to her elder sister, and that all this display of the "chivalry" is made to create an excitement which shall demand an immediate consummation of the deed. The Madisonian closes its article with the following brave declaration of the mission of this Republic to extend the "area of Freedom":

Neither diplomatists, Presidents, nor Senators, can check the progressive destiny of the United States. Those who oppose our resistless march, will inevitably be crushed for their folly. Even in old England, there are breasts in which the spark of Republican freedom would glow, if the torch should be applied. England had better look to her oppressed millions at home, instead of interfering with our arrangements on this side of the Atlantic.

MORE STATUES.

The Richmond Whig contains a letter from a Mrs. Barbour, in behalf of herself and her granddaughters, proposing a contribution from the women of Virginia for some complimentary tribute to Mr. Clay. The editor of the Whig proposes that it be a statue, to be erected on the Capitol Square. A proposition for a similar tribute to the Great Defeated has been proposed in one of the papers of this city, and the writer suggests that there should be inscribed somewhere about it, "some symbolical representations of (Mr. Clay's) *strenuous exertions in behalf of Emancipation*, in which he has accomplished more than the whole body of Abolitionists!!" Some profane person intimates that this suggestion should be carried out in *brass*. When the ceremony of raising the statue is performed, the Abolitionists, I hope, will be allowed to participate in them. They should have prepared for the occasion certain speeches of Mr. Clay's, endorsed on parchment, to be deposited in a silver, or better still, a brass box, beneath the base. The Democrats, also, propose a similar memorial for Gen. Jackson. Nothing is said of his Anti-Slavery principles.

A SPRIG OF IVY.

The newspapers state that Bishop Onderdonk has received a sprig of Ivy from the palace of Lambeth, London, to plant by the new Church of the Trinity, in Broadway. It will be an appropriate and beautiful ornament to that magnificent edifice. It is a pity, however, that a sprig of Christianity and morality, couldn't be imported from somewhere for the benefit and adornment, not only of the Episcopal Church, but of various other churches in these United States, and planted, not by the outward walls, but at the altars within. I don't know as they have any of this plant at the palace of Lambeth, or whether our Bishops, and priests, and the brethren generally, would know it, were they to see it, as its character and appearance may not be familiar to them. It is treated of, however, very fully in an old book written eighteen hundred years ago, and there are at least three millions of the people, who, though in very humble circumstances, and very ignorant, can teach its proper application.

A NEW PROPOSITION.

I once heard an old lady—who, by the bye, was a revolutionary pensioner, and had been cheated out of her all by a clergyman in Charleston, S. C. who wanted the funds to build a Church—relate, that she was induced at length to marry her second husband, by the repeated beatings inflicted upon her by a female friend of his, who would not desist till a promise was obtained. A writer in a Matagorda (Texas) paper, proposes to bring about Annexation by similar means. He seriously urges that an immediate declaration of war be made against the United States, in order to compel our Government to invade that hopeful Republic, conquer it, and annex it to the Union. An *immediate* declaration is insisted upon, that time may not be allowed for the engendering of any evil and beligerant passions in the hearts of the loving neighbors. This would probably be a very popular movement in the valley of the Mississippi, and the invading host could take the opportunity of carrying out Mr. Wise's philanthropic designs towards the Mexican churches.

CONGRESS.—PRESIDENT'S MESSAGE.

The Message was received in this city, late Tuesday night, and as the Standard goes to press on Wednesday morning, I am unable to give anything more than a brief notice of it, and the proceedings of Congress at the first session. The President congratulates the Representatives of the people, on the peaceful result of the late election, and exhorts them to an adherence to our glorious Union, and protection of "the Institutions of the States." Our Foreign Relations remain unchanged. A negotiation has been entered into with her Majesty's Government in relation to the respective rights of the two powers in Oregon, which is still pending. The establishment of military posts on the land route, is recommended for the protection of emigrants to that Territory. The relative positions of Texas and Mexico for the last nine years are reviewed, and the dangers which threaten this country from a continuance of those relations, is dwelt upon at length. Some of the objections are answered which have been brought against Annexation, and particularly that relating to the necessity of first obtaining the consent of Mexico. Such a course, the President thinks, would be unworthy of our own dignity, and insulting to that of an independent power with which we were treating; while at the same time the Government would be ready to amicably adjust the boundaries of the two countriesf ater Texas should have been annexed. He recommends that this valuable acquisition be obtained by a joint resolution, or act, of the two Houses. A Tariff for revenue, making discrimination in favor of the industry of the country is advised. The question of a gradual reduction of postage is submitted to the wisdom of Congress. He also recommends the establishment of a line of Government steamers across the Atlantic. The various Departments of the Government are declared to be in good condition.

Both Houses were unusually full. In the House, Mr. Pettit, of Indiana, moved that the Chaplains be paid by supscription, but the motion was negatived by a large majority.

Mr. Adams gave notice of his intention to move the rescinding of the twenty-fifth rule, relating to abolition petitions.

Mr. Tappan gave notice of his intention to introduce a bill for the occupation of Oregon.

IOWA.

The people of this Territory have recently adopted a Constitution, preparatory to an application to Congress the present session, for her admission as a State. One of its articles requires that "laws shall be passed, early, to prevent black and mulatto persons from residing in the State." This application should be met on the threshold with petitions that she be not admitted into the Union while a clause, so wrong in itself, and so clearly in contradiction to the Federal Constitution, remains in that which she has adopted. Probably Iowa will be admitted without difficulty, for it is a part of the policy of the slave-holding power to enslave as far as may be, the free blacks of the North. Petitions, however, will serve to agitate the subject in Congress, and lead to discussion which must, as all such discussions are, be productive of good. They could not, I presume, be excluded under the twenty-fifth rule. Let them be prepared, then, and sent on early in the session.

SHILLITOE'S JOURNAL.

The extract from Shillitoe's Journal, which Mr. Abdy strove in vain to procure, to be inserted in the British and Foreign Anti-Slavery Reporter, and which is to be found in a preceding column of this day's Standard, may prove especially interesting to the American "Friends:" *for it is not to be found in the American edition of Shillitoe.*—c.

MEETING IN CONCORD.

I have receivec from Mr. Quincy, an account of the meeting of the New Hampshire Anti-Slavery Society, but it came too late for insertion this week. The time was chiefly taken up with the affairs of the Herald, which were disposed of by the passage of two resolutions. One affirming that the Herald belonged to the Society was passed with only two or three dissenting voices, and another, expressing the wish that the Board would continue to employ Messrs. Rogers and French, as editor and publisher, was passed unanimously. The intelligence, of this amicable and satisfactory arrangement will be received with pleasure by all our readers. The details will be published next week.

TORREYS TRIAL.

B. B. Davis has sent us an interesting report of the first day of Torrey's trial, but it came too late for this week's paper. Later accounts state that the jury have rendered a verdict of GUILTY, but Mr. Torrey has demanded a new trial. Probably it will not be granted, and he will be sent to the Penitentiary for six years! Mrs. Torrey was in Court, and was exceedingly overcome when the result was announced.

LYNCH LAW.—A colored man by the name of William Johnson, who has been for some time collecting funds in Ohio, by representing himself as a fugitive slave, was recently lynched by the colored people of Huntingden County, in that State. It is said there is no doubt of the man's villany, but the colored people everywhere, one would suppose, had experienced enough of the bitter fruits of such remedies to refrain from it among themselves.

HAPPY COUNTRY!—A city paper, in speaking of a celebration recently held, of the anniversary of the Polish Revolution, exclaims, in the plenitude of its patriotism: "Happy Country, which is thus enabled to afford the oppressed of the world, a home where they may enjoy the inalienable rights of men!" A *Turk* would say "bosh!"

MEXICAN LAW.—There is a law in Mexico, that no one shall be allowed to exercise the right of suffrage after the year 1850, unless he can read and write.

REV. GEORGE B. CHEEVER is to be principal editor of the New-York Evangelist, immediately on his return from Europe.

THE PRESIDENT elect is a member of the Presbyterian Church. The papers have not yet decided whether General Jackson is an elder, or only a private in the same body.

GOVERNOR DORR.—The counsel for this gentleman has been denied admittance to their client, and are, therefore, unable to ascertain his wishes, as to whether his case shall be carried up to the Supreme Court, or not.

☞ The beautiful piece of work to be sent by Miss Martineau, for the Great Anti-Slavery Fair at Boston, is said to be worth, at the mere market valuation, one hundred dollars.

HON. HENRY HUBBARD has been appointed by the Governor of Massachusetts, agent for the city of New Orleans, under the act in relation to colored citizens, imprisoned under the law of Louisiana.

ASTRONOMY.—The Portland American says the late eclipse of the moon was occasioned by some planet passing between the moon and the earth!

☞ The Liberty Standard, and Christian Freeman have corrected their assertion in relation to the Libertor, which is copied in the pro-slavery column of to-day's paper. The correction came too late to strike out the paragraphs.

GENERAL INTELLIGENCE.

General Items.

Annexation of Texas.—The *National Vindicator*, Anson Jones's organ, published at Washington, Texas, published the following paragraph a few weeks ago:

"*Emigration.*—Four English and German vessels left Bremen for Galveston several weeks since: they have on board two hundred and fifty families each, intended to settle in the colony of Col. Fisher. One thousand families, therefore, will be on our frontier in less than sixty days, armed and equipped, either for the cultivation of the soil, or the chastisement of the foe. There were, we learn, at the time of the sailing of these vessels, about two thousand more emigrants awaiting a passage. Vessels have since been chartered for their conveyance. *Another year of peace, and our whole extended frontier will be settled: if so, good-bye Annexation—we will not want it.*"

Upon this the *Matagorda Despatch* comments as follows:

"Perhaps the *people* of Texas will wish to say something on the subject of Annexation, before the Government entirely disposes of the question in this way. The organ seems to be in hot haste to defeat the exertions of our friends in the United States by calling in a *foreign majority to vote down all further discussion.* Some of our citizens appear to like the Government of the United States notwithstanding it may be rather 'awkward, cumbersome, and unwieldly' in the opinion of—some."—*N. O. Republican.*

From Texas.—By the arrival at New Orleans, on the 19th ultimo, of the steamship New-York, we have intelligence to the 16th ultimo. Major Donalson, the present Chargé d'Affairs of the United States to that country, was received with cordiality. He intended to await at at Galveston the arrival there of the Secretary of State, who was daily expected. The Galveston Civilian states that Captain Elliot, the British Chargée to Texas, was shortly expected to return to his mission. The Houston Telegraph gives currency to a report that the Hon. Ashbel Smith is on his way from Europe, to accept the appointment of Secretary of State of the Republic; and that Judge Ochseltree was to be placed at the head of the Treasury Department. Judge Terrell is to supply the place of Mr. Smith as Minister to France. He arrived at New Orleans, *en route* to France. The affairs of the Republic seem quite prosperous. The crops of every description throughout the country were very abundant. No apprehension is manifested of the threatened invasion by Mexico, as, indeed, none need be, for the latest accounts from the latter country give unequivocal evidence that the whole scheme is abandoned, if it were ever really entertained.

The Galveston Civilian says—

"A gentleman who passed through this place last week, on his way from Matamoras, informs us that the yellow fever was raging in that city when he left, which was about fifteen days ago. The American consul and many others have fallen victims to the epidemic."

The Red Lander says:

"By the Western mail we learn that President Houston has received another communication from Santa Anna, which is said to be of a pacific character. It is said that the contemplated invasion of Texas by Mexico is abandoned and we believe it is settled that England and France have offered to obtain an acknowledgment of our independence, on condition that Mexico shall have the right to renew the war whenever we offer ourselves to the United States."

It is rumored that President Houston intends immediately to convoke an extra session of Congress."

The people of Harris county are about to construct a railroad from the town of Marshall to Port Caddo, a distance of fourteen miles, at an estimated expense of $30,000. This is going ahead! Six years ago a common wagon road was unknown there.

A letter in the Ledger states, that Captain Elliot, who is about returning to Texas, is instructed by the British Government to proceed immediately to Texas, and is "instructed to propose and guaranty the Independence of Texas from Mexico within ninety days, and is authorized to say that her Majesty's Government will appropriate £100,000 or $500,000 per annum, for ten successive years, to defray the current expenses of Government, &c. making $5,000,000, provided Texas will abandon annexation with the United States, and enter into a Commercial Treaty with the British Government, admitting British goods free of duty, and agreeing to charge twenty per cent ad valorem on goods from all other countries."

The Virginia Baptists on Slavery.—A large Baptist Association in Virginia, the Rappahanock, lately held its annual meeting, and among other things took the following action on the subject of Slavery. The matter came up in the form of query, to which the Association made the reply that is appended:—*Evang.*

Is it consistent with the Christian religion, for a member of the Baptist church, to buy and sell negroes for speculation? If this query should be answered in the negative, then what course would the Association advise a church to pursue towards a member who persisted in trafficking in slaves for speculation?

Answer.—We think that the traffic referred to in the query, is inconsistent with a profession of Jesus Christ. That a member of the church engaged in such a speculation, ought to be admonished of the evil, and persisting in the practice, ought to be excluded from fellowship.

Libel Suit.—Rev. R. B. Hubbard, Principal of the High School in Worcester, has sued Mr. Earle, Editor of the Worcester Spy, for a libel. Hubbard is the Liberty candidate for Congress. Mr. Earle published the statement of Mr. Birney's coalition with the locofocos. In a Liberty Convention Mr. Hubbard pronounced the statement in the Spy *false*, and said that Mr. Earle *knew* it was when he published it; in plain terms, Hubbard charged Earle with uttering deliberate falsehood. Mr. Earle informed Mr. Hubbard that his statement in the convention was wholly incorrect, and wished him to retract it as publicly as it had been made, or he, Earle, should seek redress in another way. Mr. Hubbard declined to retract. Mr. Earle thereupon published him in the Spy as a *calumniator*. Mr. Hubbard then entered a prosecution for libel, laying the damages at $10,000. Mr. Earle is a Quaker, and one of the most inoffensive and respectable men in the County of Worcester.—*Hampshire Gaz.*

New Hampshire.—The amendment to the Constitution of New Hampshire, which has been rejected by the people of that State, by an overwhelming majority, proposed to strike out that provision of the Constitution of the State, which declares that no person is eligible to the office of Representative or Senator, who is not of the Protestant religion.

ACKNOWLEDGMENTS.

For the Standard—from Nov. 17th, to Dec. 1st, 1844.

James Littlefield, Dover, N. H.	$4.00
David Pound, Elk,	2.00
Harrison Cowl, Saxonville, Mass.	0.75
Charles Aikinson, Marion, Grant Co. Ia.	3.00
J. B. Congdon, New Bedford, Mass.	2.00
Sophia R. Bradford, Waltham, Mass.	1.00
Mrs. Dr. Tewksbury, Concord, Mass.	3.00
M. Sharp, Windham, Ct.	4.00
Hardin Fisk, Fiskville, R. I.	2.00
F. W. Holland, Rochester, N. Y.	1.00
Cleveland & Pearl, Hampton, Ct.	4.00
Abraham Allen, Oakland, Ohio,	0.50
Joseph Corny, W. Scituate, Mass.	2.00
Dr. Francis Thomas, Scituate, Mass.	2.00
Charles Perry, Westerly, R. I.	2.00
James G. Donnell, Gardiner, Me.	2.00
Wm. Thayer, Rockingham, Vt.	1.25
J. Merrill, Bradford, Vt.	2.00
James Hood, Wiota, Iowa Co. W. T.	1.00
Andrew Robeson, New Bedford,	2.00
J. B. Guild, Willimantic, Ct.	1.00
John H. Fuller, Keene, N. H.	2.00
Abijah Wilder, "	1.00
A. S. White, "	2.00
J. H. Elliott, "	2.00
J. H. Gerould, "	2.00
Jonas Parker, "	2.00
Hazar & Whitcomb, "	2.00
S. F. White, "	2.00
Levi Smith, "	1.00
A. P. Cooledge, "	2.00
Wm. A. White, Watertown, Mass.	2.00
A. Wellington, Cambridgeport, Mass.	0.33
Geo. Minot, Boston,	1.00
J. W. Pillsbury, Henniker, N. H.	1.00
A. Q. Thaxter, Hingham, Mass.	1.67
Geo. Doughty, Jamaica, L. I.	5.50
Sylvanus Smith, Brookly, L. I.	2.00
	74.00
Donations.	
Central New-York A. S. Society,	109.92
Total amount received	$183.92

FRANCIS JACKSON, Treasurer.

NOTICES.

ELEVENTH MASSACHUSETTS ANTI-SLAVERY FAIR.

But one month intervenes between this day and the opening of THE FAIR, AT AMORY HALL, *the day before Christmas.* The Managers entreat the help of every American; for what American is there to whom the obligation to do all in his power to extinguish Slavery, does not come as a primary duty? Who can hesitate to aid in the promulgation of Anti-Slavery principles, and in the awakening of Anti-Slavery feeling;—since by this means alone can the land be saved from the disgrace of Slavery and the horrors of insurrection?

All feel the importance of instructing the unfortunate deaf, dumb, and blind. Though their numbers are so few in proportion to the whole population, yet a fair in their behalf always stirs the city to its centre; and no hearts more deeply than our own. All, (and none more truly than ourselves,) feel the necessity of sheltering the orphans; though fewer in hundreds than the shelterless slaves are in millions; and can we,—can any remain insensible to the claims of these, made blind, and dumb, and friendless by Slavery, under *our* Constitution and laws, and kept so by *our* neglect? These millions are forbidden by our national injustice to learn to read: and how shall we, who are so painfully sensible of the distresses and disadvantages of even natural deprivation of the senses whereby knowledge is acquired, dare any longer systematically to bar its doors against a whole race! How can we any longer acquiesce in the dreadful and unnatural orphanage of those great multitudes,—born, like ourselves, Americans of the fourth generation, who are yet allowed no Father-land—no Mother-country—no family tie; but only hopeless bondage!

We confidently ask general assistance in our effort to impress these ideas on every heart. We ask, not in the name, nor for the behoof of any party, sect, or peculiar opinion; for we come to this work from all sects and parties, entertaining every shade of opinion on every subject. We reject, and entreat the oppressed to reject any appeal to physical force for deliverance, and we deprecate equally, any appeal to partisan heat, and hate, and selfishness. This cause of FREEDOM is our cause, because it is equally the cause of ALL. We nothing doubt that ALL will help us. We wish for donations of money, materials of all kinds, articles of every description, and a general attendance at the time of the Fair. We are able to promise in return, from the competency of much effort and experience in this mode of serving the cause, the most economical and judicious management of whatever is entrusted to our care; and the most rare and beautiful things from almost every part of Europe, Asia, and America, which we have been collecting during the year for purchasers. Donations may be sent to

M. W. Chapman,	39 Sumner street.
Ann T. G. Phillips,	Essex "
Mary G. Chapman,	Chauncey Place,
Susan C. Cabot,	West Roxbury.
Eliza L. Follen,	" "
Sarah B. Shaw,	" "
Sarah S. Russell,	" "
Hellen E. Garrison,	13 Pine street.
Anne Warren Weston,	Weymouth,
Thankful Southwick,	No. 4 High street,
Henrietta Sargent,	Poplar street,
Catherine Sargent,	" "
Maria White,	Watertown,
Frances Mary Robbins,	Milton,
Louisa Loring,	Winter street,
M. A. W. Johnson,	Sing Sing, New-York,
Caroline Weston,	New Bedford,
Anna R. Philbrick,	Brookline,
Harriet B. Jackson,	Hollis street,
Mary F. Rogers,	Chelsea,
Louisa M. Sewall,	Roxbury,
Abby Southwick,	No 4, High street,
Marian Fuller,	Avon Place, Boston,
Caroline F. Williams,	Boston,
Ann R. Bramhall.	"
Mary Willey, Bramhall.	"
Lavinia Hilton,	"
Hannah Tufts,	"
Mary Young,	"

BOSTON, November 28, 1844.

TO THE ANTI-SLAVERY MEN AND WOMEN OF EASTERN PENNSYLVANIA.

Your Executive Committee feel impelled to send an urgent call to you, for aid in carrying on the work which you have appointed them to do. They have formed extensive plans of action by which they hope to abolitionize Eastern Pennsylvania, and rouse the spirit of humanity in bosoms now cold with apathy, or warm with sympathy for the oppressor. Energetic and powerful lecturers are ready to go into the field; we are prepared to hold numerous conventions during the coming winter months, and we depend upon you to sustain and aid us in the accomplishment of our plans, believing that they are but the fulfilment of your designs. We are willing to perform diligently, the work you have assigned us, but we must look to you for the necessary pecuniary means. There are demands upon our treasury which we are now unable to meet, and which should be met immediately. Will you not send in your contributions as promptly and liberally as possible. Give of your affluence, your competence: give as you would wish to receive, were you the bondman, and he your favored brother. "Give, and it shall be given unto you again."

We trust that the true friends of the slave will respond to our appeal, and prove their love for him by generous devotion of their money to this cause. Contributions should be sent to the Anti-Slavery Office, No. 31 North Fifth street. SARAH PUGH, *Treasurer.*

STATE CONVENTION.

The Executive Committee of the Eastern Pennsylvania Anti-Slavery Society, in accordance with a recommendation of the Society, at its meeting in last August, proposes to hold a convention in this city, during the latter part of the month of December, to be composed of all the friends of immediate emancipation, in this and other States who may be disposed to attend. Desirous that it may be a large gathering of the friends of the slave they issue this early notice, hoping that all whose hearts are in the work, will make such arrangements as will enable them to be present. The objects which they propose in holding this convention, which they desire should be decidedly practical in its character and fruitful in its results, are the revival and strengthening of the zeal and faith of Abolitionists, and the gathering of converts to our cause, by faithful exposition of truth, and the thorough discussion of the various topics of practical anti-slavery.

The present aspect of our cause is one of deep interest. Important questions are to be presented to Abolitionists, and will claim our consideration. They have already excited deep thought and earnest discussion, and decided action. Still further discussion of them, if conducted in a right spirit, cannot be unprofitable to ourselves or to the cause of freedom.

We have no doubt that a convention, such as we propose, will be highly productive of good results, if the friends of the cause will but come throonging to it, with hearts burning with love for the slave, and willing to learn and do all their duty toward him. For his sake do we urge all to come. Let not difficulties, which with a little effort or a little sacrifice may be surmounted, keep any true-hearted Abolitionist away. Let not any say that their presence will be of no importance. Each may impart and receive benefit. Let us gather and have a full, animated, and profitable meeting.

We also cordially invite the attendance of the public generally, being as ever desirous that all, whether friendly or hostile to our enterprise, should hear, and, if they choose, partake in our discussions.

E. M. DAVIS, *Chairman.*
HAWORTH WETHERALD, *Sec'y.*

WINDHAM COUNTY ANTI-SLAVERY SOCIETY.

The Windham county Anti-Slavery Society will hold a meeting in Danielsonville on Tuesday the 10th of December next, commencing at 10 o'clock A. M.

JAMES B. WHITCOMB, *Sec'y.*

Brooklyn, November 21st 1844.

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Dear friends and fellow laborers.—With hopeful hearts, we have commenced our preparations for our next annual fair, resolved that it shall be greatly superior to that of the last year. For the accomplishment of this purpose, we are dependent upon you. Will you not give us ample proof that we have not relied upon you in vain? You cannot need that we should offer you incentives to increased diligence and zeal in our common cause. The image of the suffering slave is vividly before your mental vision; and were you in any danger of forgetting the sad living picture, it would be frequently revived by some new odious manifestation of the slave power, or by the presence of the fugitive, crossing, in the haste of terror, your brighter path.

Nor need we present to you arguments in favor of this method of advancing our cause. You are aware that our fairs have been a source of great pecuniary profit, as the reports of the treasurer of the Philadelphia Female Anti-Slavery Society show. The principal part of the profit derived from them have passed into the treasury of the Pennsylvania Anti-Slavery Society, of which you are members. In asking your assistance, then, we are but asking you to aid our common cause, through the agencies which you have constituted. You have nobly responded to our calls, in other years. Have you not commenced our second decade with renewed ardor and increased self-sacrifice? Will you not evince it by immediately beginning, with us, preparations for the fair of 1844? Labor, each according to your ability or inclination, to let each do something. All marketable commodities, useful or ornamental, will be gratefully received. If our contributors will send, with their manufactures, a statement of the cost of the materials each, the committee of estimating the labor expended on them, will be careful to prevent any article from being sold at a price below its value. A very large part of the articles sold, yield a *fair profit.* If any of our friends in the country, will come and superintend the sale of their articles, they wil be most welcome, and their aid truly valuable.

We are sorry to say that our poultry stall was not as well furnished as usual last year. Will not abolitionists who are preparing produce for their own tables or the market, remember, and give us a practical proof that they remember the physically and spiritually starved slave? Give to him, as God hath given to you, freely, abundantly.

We advise all who intend to work in this department (and what abolitionist in Eastern Pennsylvania doe not) so begin at once to do something, and enlist th sympathies and efforts of as many others as possible

We are sure, dear friends, that none of us will regre having done too much, but we may regret having done too little for the emancipation of two and a half millions of slaves.

On behalf of the Philadelphia Female Anti-Slavery Society.

Anna M. Hopper,	*Maria M. Davis,*
Mary Grew,	*Emma Parker,*
Sarah McKim,	*Matilda Casey,*
Phebe Earle,	*Taressa Hallowell,*
Huldah Justice,	*Elizabeth J. Neall,*
Susan Dorsey,	*Rebecca Stackhouse,*
Gertrude K. Burleigh,	*Sarah Pugh,*
Harriet Snyder,	*Mary Shaw,*
Margaret Griscom,	*Sarah Dorsey*
Sarah M. Douglass,	*Margaret Jones,*
Harriet D. Purvis,	*Margaretta Forten,*
Hetty Burr,	*Esther Reckless,*
Mary T. Stickney,	*Jannetta Jackson,*
Martha T. Carman,	*Elizabeth Carman,*
Mary Earle,	*Lydia Gillingham,*
Sidney Ann Lewis,	*Hannah Lee Stickney,*
Sarah Lewis,	*Susan Grew,*
Susan Shaw,	*Sarah Child.*

PHILADELPHIA, April 23d, 1844.

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

ASHES.	
Pot, first sort 1844.	4.00 a 0.00
Pearl,	4.35 a 4.38
CANDLES.	
Mould, tallow lb.	9 a 12
Sperm	28 a 30
Stearic do.	20 a 25
COAL.	
Liverpool, chaldron,	10.00 a 10.50
Newcastle	9.00 a 10.00
Scotch	7.25 a 7.50
Sidney and Pictou	5.75 a 6.50
Anthracite, 2,000lbs.	5.00 a 6 00
COFFEE.	

Poetry.

From Hood's Magazine.

THE BRIDGE OF SIGHS.

"Drowned! drowned!"—HAMLET.

One more Unfortunate,
Weary of breath,
Rashly importunate,
Gone to her death.

Take her up tenderly,
Lift her with care;
Fashioned so slenderly,
Young, and so fair!

Look at her garments
Clinging like cerements;
Whilst the wave constantly
Drips from her clothing;
Take her up instantly,
Loving, not loathing.

Touch her not scornfully;
Think of her mournfully;
Gently and humanly;
Not of the stains of her,
All that remains of her
Now is pure womanly.

Make no deep scrutiny
Into her mutiny
Rash and undutiful;
Past all dishonor,
Death has left on her
Only the beautiful.

Still, for all slips of her's,
One of Eve's family—
Wipe those poor lips of her's
Oozing so clammily.

Loop up her tresses
Escaped from the comb,
Her fair auburn tresses;
Whilst wonderment guesses
Where was her home?

Who was her father?
Who was her mother?
Had she a sister?
Had she a brother?
Or was there a dearer one
Still, and a nearer one
Yet, than all other?

Alas for the rarity
Of Christian charity
Under the sun!
Oh! it was pitiful!
Near a whole city full,
Home, she had none.

Sisterly, brotherly,
Fatherly, motherly,
Feelings had changed;
Love by harsh evidence
Thrown from its eminence;
Even God's providence
Seemed estranged.

Where the lamps quiver
So far in the river,
With many a light
From window and casement,
From garret to basement,
She stood with amazement
Houseless by night.

The bleak wind of March
Made her tremble and shiver;
But not the dark arch
Of the black flowing river;
Mad from life's history,
Glad to death's mystery,
Swift to be hurl'd—
Anywhere, anywhere,
Out of the world!

In she plunged boldly,
No matter how coldly
The rough river ran,—
Over the brink of it.
Picture it—think of it,
Dissolute man!
Lave in it, drink of it,
Then if you can!

Take her up tenderly,
Lift her with care,
Fashioned so slenderly,
Young and so fair!

Ere her limbs frigidly
Stiffen too rigidly,
Decently, kindly,—
Smooth and compose them;
And her eyes, close them,
Staring so blindly!

Dreadfully staring
Through muddy impurity,
As when with the daring
Last look of despairing
Fixed on futurity.

Perishing gloomily,
Spurred by contumely,
Cold inhumanity,
Burning insanity;
Into her rest,—
Cross her hands humbly,
As if praying dumbly,
Over her breast!

Owning her weakness,
Her evil behaviour,
And leaving with meekness,
Her sins to her Saviour!

From Poems and Ballads of Goethe, in Blackwood.

THE TREASURE-SEEKER.

Many weary days I suffered,
Sick of heart and poor of purse;
Riches are the greatest blessing—
Poverty the deepest curse!
Till at last to dig a treasure
Forth I went into the wood—
"Fiend! my soul is thine forever!"
And I signed the scroll with blood.

Then I drew the magic circles,
Kindled the mysterious fire,
Placed the herbs and bones in order,
Spoke the incantation dire,
And I sought the buried metal
With a spell of mickle might—
Sought it as my master taught me;
Black and stormy was the night.

And I saw a light appearing
In the distance, like a star;
When the midnight hour was tolling,
Came it waxing from afar;
Came it flashing, swift and sudden,
As if fiery wine it were,
Flowing from an open chalice,
Which a beauteous boy did bear.

And he wore a lustrous chaplet,
And his eyes were full of thought,
As he stepped into the circle
With the radiance that he brought.
And he bade me taste the goblet;
And I thought—"It cannot be,
That this boy should be the bearer
Of the demon's gifts to me!"

"Taste the draught of pure existence
Sparkling in this golden urn,
And no more with baneful magic
Shalt thou hitherward return.
Do not dig for treasure longer;
Let thy future spell-word be
Days of labor, nights of resting;
So shall peace return to thee!"

Miscellany.

The following extract may help the reflecting reader to account for the struggle raging in the United States on the Slavery question. To many, it seems inexplicable, because they have not taken into account the fact that the North and the South, though joined in form, are not truly united in spirit. The bond of union being like the cord which binds a civilized man to a semi-barbarian. It is with our land at this moment as though the fourteenth century and the nineteenth were struggling in it for the mastery; and the convulsion must needs be a terrible one. The extracts are a translation from the French of Thierry, whose history of the Norman Conquest is unequalled for its true philosophical spirit, its fidelity for research among the old English chronicles, and its bold and graphic simplicity. The struggle of the serfs for freedom, the uncertainty of the King, the resistance of the slaveholding Barons, their advertisements of slave-sales, their testamentary enfranchisements, enable us to make a striking parallel between those days and our own. Although the freer institutions of the North place her six hundred years in advance of her sister of the South, yet, owing to a feature peculiar to our own times, national change of sentiment and polity may now be effected with a rapidity, *then* beyond the stretch of imagination. The progress of Liberty is made a thousand fold more rapid by the system of *associated effort* among the free, for the benefit of the enslaved. It is the reaching down of a strong hand from a higher plane of civilization, to lift the helpless and enslaved to its own level.—c.

EXTRACT FROM THIERRY'S NORMAN CONQUEST.

About the year 1381, all those who were called *bonds* in English or in Anglo-Norman—that is, all the cultivators of land—were serfs in body and goods, obliged to pay heavy aids for the small portion of land which served them to feed their families; and were not at liberty to give up that portion of land without the consent of the lords, for whom they were obliged to do, gratuitously, their tillage, their gardening, and their carriage of all kinds: the lord could sell them, together with their houses, their oxen, and implements of husbandry, their children, and their posterity,—which, in the English deeds, was expressed in the following manner:—"Know that I have sold ———, my knave, and all his offspring, born or to be born." Profound resentment for the evils caused by the oppressions of the noble families, joined with a total oblivion of the events which occasioned the elevation of those families, the members of which no longer called themselves Normans, but *gentlemen*, had led the serfs of England to reflect on the injustice of servitude in itself, independently of its historical origin. In the southern provinces, where the population was more numerous,—and especially in that of Kent, the inhabitants of which had preserved the vague tradition of a treaty formerly concluded between them and William the Conquerer, for the maintenance of their ancient freedoms,—there appeared at the beginning of the reign of Richard II. great symptoms of popular agitation. It was a time of excessive expense for the court and for all gentlemen; on account of the wars in France, whither each one repaired at his own cost, and strove to distinguish himself by the magnificence of his retinue and his arms. The proprietors of lordships and manors loaded their farmers and serfs with tailles and exactions, setting forth as their pretext for every new demand, the necessity they were under of going to fight the French in their own country, in order to prevent their landing in England. But the peasantry said—"We are taxed to aid the chevaliers and esquires of the country to defend their inheritances: we are their servants, and the animals which they fleece; and at all events, if England were to be lost, we shall lose much less than they." This kind of conversation—held, on returning from the fields, when the serfs of the same domain, or of neighboring domains, met and walked along together—was succeeded by speeches of a graver character, delivered in a sort of *clubs*, in which they assembled in the evening when the labor of the day was over. Some of the orators at these meetings were priests, who took from the Bible and the scriptures their arguments against the social order of the time. "Good people," said they, "things cannot go on in England, and will not go on, until there are neither villains nor gentlemen—until we are all equal, and the lords are no more masters than ourselves. How have they deserved to be so? and why do they hold us in bondage? since we have all sprung from the same parents, Adam and Eve. They are clad in velvet, and crimson, and furs of various kinds; they have the viands, the spices, and the good wines; and we have the refuse of the straw, and water to drink. They have repose, and the fine manors; we have pain and toil, wind and rain, in the fields." Upon which the whole meeting would tumultuously exclaim—*There must no longer be serfs; we will no longer be like beasts; and if we work for the lords, we must be paid for it.* These assemblies, formed spontaneously in several places in the provinces of Kent and Essex, secretly grew into organizations, and even sent deputies into the neighboring provinces, to communicate there with the people of the same class and opinion. Thus a great association was formed, the object of which was to force the gentlemen to relinquish their privileges. And a circumstance yet more worthy of remark, is, that small writings were circulated in the villages, in the form of letters, recommending to the associated, perseverance and discretion, in terms mysterious and proverbial. These meetings, some of which have been handed down to us by an author of that period, are composed in a purer English—that is, less mixed with French—than other pieces of the same date, designed for the amusement of the rich citizens of the large towns. Otherwise there is nothing curious in these pamphlets of the fourteenth century, except their existence: the most significant of them all is, a letter addressed to the country people by a priest named John Ball, in which are the following sentences:—"John Ball greets you all, and gives you to understand that he has rung your bell. Now, right and might—will and skill—God speed the idle. Stand manfully together, and help one another. All's well that ends well." * * * *

From a late Foreign Journal.

THE LAW OF KINDNESS.

A volume entitled "Illustrations of the Law of Kindness," by G. W. Montgomery, has been published at Albany, in the State of New-York. It is, as a literary work, of little pretension; but it presents in one focus, a very considerable number of anecdotes, exemplifying the superiority of the benevolent over the coercive and severe principle, as a means of effecting good ends amongst our fellow-creatures; and such reasoning as the book contains, is animated by all the earnestness of an amiable and trusting nature. The author classifies his facts into chapters, one of the first of which presents scriptural instances, such as that of David's conduct toward Saul in the cave; another presents a brief account of the benevolent proceedings of Howard, Oberlin, Fenelon, &c.; showing how the law of kindness tended in their lives to the most brilliant results.

In the chapter on the disarming force of kindness, we have a story that never can be too often told. "It is well known that Quakers, or Friends, have adopted the non-resistance principle, or the law, 'overcome evil with good.' The founder of Philadelphia, William Penn, was completely armed with the spirit of this principle. When he visited this country, he came without cannon or sword, and with a determination to meet the Indians with truth and kindness. He bought their land, and paid them; he made a treaty with them, and observed it: and he always treated them as men. As a specimen of the manner in which he met the Indians, the following instance is very striking. There was some fertile and excellent lands, which, in 1698, Penn ascertained were excluded from his first purchase; and as he was very desirous of obtaining them, he made the proposal to the Indians, that he would buy those lands, if they were willing. They returned for answer, that they had no desire to sell the spot where their fathers were deposited; but to please their father Onas, as they named Penn, they said that he should have some of the lands. This being decided, they concluded the bargain, that Penn might have as much land as a young man could travel round in one day, beginning at the great river Cosquanco, now Kensington, and ending at the great river Kallapingo, now Bristol: and, as an equivalent, they were to receive a certain amount of English goods. Though this plan of measuring the land was of their own selection, yet they were greatly dissatisfied with it after it had been tried; for the young Englishman chosen to walk off the tract of land, walked so fast, and so far, as greatly to astonish and mortify them. The Governor observed this dissatisfaction, and asked the cause. 'The walker cheated us,' said the Indians. 'Ah, how can that be?' said Penn; 'did you not choose yourselves to have the land measured in this way?' 'True,' replied the Indians; 'but white brother make a big walk.' Some of Penn's commissioners, waxing warm, said the bargain was a fair one, and insisted that the Indians ought to abide by it, and if not, should be compelled to it. 'Compelled!' exclaimed Penn; how can you compel them without bloodshed? Don't you see this looks to murder? Then turning with a benignant smile to the Indians, he said, 'Well, brothers, if you have given us too much land for the goods first agreed on, how much more will satisfy you?' This proposal gratified them'; and they mentioned the quantity of cloth and number of fish-hooks with which they would be satisfied. These were cheerfully given; and the Indians, shaking hands with Penn, went away smiling. After they were gone, the Governor, looking around on his friends, exclaimed, 'O, how sweet and cheap a thing is charity! Some of you spoke just now of compelling these poor creatures to stick to their bargain, that is, in plain English, to fight and kill them, and all about a little piece of land.'

"For this kind conduct manifested in all his actions to the Indians, he was nobly rewarded. The untamed savage of the forest became the warm friend of the white stranger; towards Penn and his followers they buried the war hatchet, and ever evinced the strongest respect for them. And when the colony of Pennsylvania was pressed for provisions, and none could be obtained from other settlements—which scarcity arose from the increasing number of inhabitants, not having time to raise the necessary food—the Indians cheerfully came forward, and assisted the colony by the fruits of their labors in hunting. This kindness they practised with pleasure, because they considered it an accommodation to their 'good father Onas,' and his friends. And though Penn has long been dead, yet he is not forgotten by the red men; for many of the Indians possess a knowledge of his peaceable disposition, and speak of him with a tone and feeling very different from what they manifest when speaking of those whites who came with words of treachery on their tongues, and kegs of 'fire-water' in their hands, and oppression in their actions."

This anecdote comes before us with particular force at the present moment, when New Zealand is tottering as a settlement, in consequence of the English following a different principle with the natives.* How strange does it sound to hear men talking with ridicule of philanthropic policy, as something unfitted for human nature, when the fact is glaring, that it is the contrary policy that does not succeed, its invariable consequences being the destruction and obstruction of all that is good. The true visionaries in this case are those who dream that a large barbarian force is to be made agreeable in one's neighborhood by raising in it the spirit of blind revenge. The true practical man is he who acts justly and kindly by his untutored neighbors, expecting they will thereby be kept on friendly terms with him.

In a chapter on insanity, the effect of the mild system of treatment now practised, in comparison with the former cruel methods, is illustrated by numerous examples, collected from numerous sources. The next section displays the effects of kindness as an element in the means of reforming criminals. We pass from these as subjects which have already been treated in our paper, and come to an anecdote in which the efficacy of the gentler principle, in circumstances where the other could not have availed, is powerfully evinced. It appeared originally in De Lamartine's translation of "A Residence among the Arabs of the Great Desert." "In the tribe of Nedgde there was a mare of great reputation for beauty and swiftness, which a member of another tribe, named Daher, vehemently desired to possess. Having failed to obtain her by offering all he was worth, he proceeded to effect his object by stratagem. He disguised himself as a lame beggar, and waited by the side of a road, knowing that Nabee, the owner of the mare, would soon pass. As soon as Nabee appeared, Daher cried in a feeble voice, 'I am a poor stranger; for three days I have been unable to stir from this to get food; help me, and God will reward you.' Nabee offered to carry him home; but Daher said, 'I am not able to rise; I have not strength.' Nabee then generously dismounted, brought his mare near, and helped the beggar to mount her. The moment he was mounted, Daher touched her with his heel and started, saying, 'It is I, Daher, who have got her, and am carrying her off.' Nabee called upon him to stop, which Daher did. Nabee then said, 'Thou hast my mare; since it pleases God, I wish thee success; but I conjure thee, tell no one how thou hast obtained her.' 'Why not,' said Daher. 'Because, some one really ill might remain without aid: you would be the cause why no one would perform an act of charity more, from the fear of being duped as I have been.' This discriminating kindness subdued Daher; he immediately dismounted, and returned the mare to Nabee; and when they parted, they parted sworn friends." Here Mr. Montgomery remarks, "Let a signal act of revenge, a cold, unfeeling instance of retaliation, be known in our communities, and it excites horror, and even the deepest tones of indignation. On the contrary, let a broad act of benevolence, a noble and dignified instance of the forgiveness of enemies be exhibited, and it is at once admired and commended in the warmest terms. So true it is that the human heart dislikes the principle, 'hate your enemies,' and approves the practice of the law, 'love your enemies.'"

Nothing, we think, could more powerfully enforce this doctrine, than the effect of such anecdotes as the following, which we fully believe could not be read to the most debased of our species, without raising such emotions as to form an ample proof of the superiority of generous over revengeful feeling. The brothers Cheerible of the novelist are, as is well known, scarcely overcharged portraits of two real English merchants, one of whom, we regret to know, is now no more. Of these men, the following story was originally told in a Manchester paper: "The elder brother of this house of merchant princes, amply revenged himself upon a libeller who had made himself merry with the peculiarities of the amiable fraternity. This man published a pamphlet, in which one of the brothers (D.) was designated as 'Billy Button, and represented as talking largely of their foreign trade, having travellers who regularly visited Chowbent, Bullock Smithy, and other foreign parts. Some 'kind friend' had told W. of this pamphlet, and W. had said that the man would live to repent of its publication. This saying was kindly conveyed to the libeller, who said he should take care never to be in their debt. But the man in business does not always know who shall be his creditor. The author of the pamphlet became bankrupt, and the brothers held an acceptance of his, which had been endorsed by the drawer, who had also become bankrupt. The wantonly libelled men had thus become creditors of the libeller. They now had it in their power to make him repent of his audacity. He could not obtain his certificate without their signature, and without it he could not enter into business again. He had obtained the number of signatures required by the bankrupt laws—except one.

"It seemed folly to hope that the firm of brothers would supply the deficiency. What! They who had cruelly been made the laughing-stock of the public, forget the wrong, and favor the wrong-doer? He despaired; but the claims of a wife and children forced him at last to make the application.—Humbled by misery, he presented himself at the counting-room of the wronged. W. was there alone, and the first words to the delinquent were,—'Shut the door, sir!' sternly uttered. The door was shut, and the libeller stood trembling before the libelled. He told his tale, and produced his certificate, which was instantly clutched by the injured merchant.

"'You wrote a pamphlet against us once!' exclaimed W. The supplicant expected to see his parchment thrown into the fire; but this was not its destination. W. took a pen, and writing something on the document, handed it back to the bankrupt.—He, poor wretch, expected to see there, 'rogue, scoundrel, libeller,' inscribed: but there was, in fair, round characters, the signature of the firm! 'We make it a rule,' said W. 'never to refuse signing the certificate of an honest tradesman, and we have never heard that you were anything else.' The tear started into the poor man's eyes.

"'Ah!' said W. 'my saying was true. I said you would live to repent writing that pamphlet. I did not mean it as a threat; I only meant that some day you would know us better, and would repent you had tried to injure us. I see you repent of it now.' 'I do; I do,' said the grateful man. 'Well, well, my dear fellow,' said W. 'you know us now. How do you get on? What are you going to do?' The poor man stated that he had friends who could assist him when his certificate was obtained. 'But how are you off in the meantime?' And the answer was, that having given up everything to his creditors, he had been compelled to stint his family of even the common necessaries, that he might be enabled to pay the cost of his certificate. 'My dear fellow,' said W. 'this will never do—your family must not suffer. Be kind enough to take this ten pound note to your wife, from me. There, there, my dear fellow—nay, don't cry—it will be all well with you yet.' The overpowered man endeavored in vain to express his thanks—the swelling in his throat forbade words; he put his handkerchief to his face, and went out of the door crying like a child.

"I am almost convinced," says the author, "that there never was yet an instance in which kindness has been fairly exercised, but that it has subdued the enmity opposed to it. Its first effort may not succeed, any more than one shower of rain can reclaim the burning desert; but let it repeatedly shed the dew of its holy influence upon the revengeful soul, and it will soon become beautiful with every flower of tenderness. Let any person put the question to his soul, whether, under any circumstances, he can deliberately resist continued kindness? And a voice of affection will answer, that good is omnipotent in overcoming evil. If the angry and revengeful person would only govern his passions, and light the lamp of affection in his heart, that it might stream out in his features and actions, he would soon discover a wide difference in his communion with the world. The gentle would no longer avoid him; friends would not approach him with a frown; the weak would no longer meet him with dread; he would find that his kindness wins all by its smile, giving them confidence, and securing their friendship."

* A most respectable New Zealand settler thus writes to a friend in Edinburg, in a letter which we have seen: "The natives are a fine, intelligent race, and are rapidly becoming civilized. Wars have almost ceased, and cannibalism is become very rare, and is only practised by two tribes. The late unfortunate massacre of Captain Wakefield and six gentlemen, of which you may have heard, entirely originated in an unjust aggression on the natives, and their retaliation; and horrible as it was, the sufferers only met with their deserts." We presume it is not here meant that Captain Wakefield or the other sufferers were specially guilty, but that the conduct of the English was, generally speaking, such as to make the loss on that side a natural consequence of their error.

From the New-York Tribune.

BROADHEAD'S ADDRESS BEFORE THE NEW-YORK HISTORICAL SOCIETY.

The burden of the address was a brief outline of the labor of the State Historical Agent, in his researches through the archives of England, France, and the Netherlands, for every document and record relating to the discovery and early history of this country. He gave the result in chronological order, rather than in a neatly arranged and connected narrative of facts. He acknowledged in suitable terms the courtesy which had been extended to the Agent by the several Courts of Europe, in allowing him access to the archives, and in many instances, of transcribing such documents as were considered of State importance. In every case it was a favor granted and not a privilege conceded. The American Representatives at the several Courts had aided considerably the labors of the Agent, and to their efforts are to be attributed the success of the mission.

In the archives of Holland were supposed to be the most important documents, and thither the Agent directed his attention; but to his surprise and to the irreparable loss of the country, he ascertained upon inquiry, that all the documents and papers which had been lodged in the possession of the West India Company of the Netherlands, had, in the year 1821, been sold by order of the Government; and thus the papers more immediately connected with the discovery and early settlement of this Island of Manhattan, had been sacrificed. Eighty thousand pounds weight of paper had thus been sold, and had been used for whatever purpose their purchasers needed waste paper! This loss involved all documents anterior to the year 1700. The result of the labors of the Agent in the Netherlands has been the collecting nearly sixteen volumes of valuable papers, which are now in the archives of Albany.

In England the important paper was lodged in the Queen's State Paper Office, and an order was necessary, under the seal of the Secretary of State, to enter even the apartment. This order, precise and strict though it was, in its terms as to how far the Agent was to be allowed access, was granted by the present Secretary, who was much more liberal than his predecessor in office. The result of the labor at this point was fifty volumes in which are contained the history of the surrender of New-York to the British, and all the letters of the celebrated Sir William Johnson.

In the archives of France were found the documents relating to the history of Canada and the border tribes. It is to be regretted that many of the records of those early days have been lost, and the search through those which are remaining was rendered very difficult, through want of proper arrangement. The Agent found portfolios full of letters, State papers, &c. thrown in promiscuous confusion, some even without a date whereby to distinguish to what they referred. From 1630 down to 1733 no attempt was made to keep the French documents relating to this continent in order, according to their dates, and this confusion necessarily has occurred. The papers, however, since that date are well arranged, and seventeen volumes have been collected from the French archives.

The next portion of his address related to the contents of the volumes transcribed. The Holland Documents related principally to the discovery of the Hudson in 1609, and the history of the fortunes of the enterprising voyagers who first settled on its banks, the names of the five ships, their owners, and their captains, and the naming of the land New Netherland; the building of the first vessel, a yacht of sixteen tons burden, on the shores of the Hudson; the details of the remonstrances of the Dutch settlers against the claims of the English, who were settled in Virginia, and the rejection by the Government of the Netherlands of the prayers of the settlers, and, consequent upon such refusal, the setting out of the Puritans in the Mayflower to found a new Colony; the purchase, in 1626, of the Island of Manhattan from the aborigines for 60 guilders, or about $24 of our money; the history of the Governorship of Stuyvesant, and the surrender of the Colony, during his administration, to the English.

The French documents relate principally to the settlement of the French Colonists in Canada, and their difficulties with the Indians. Many important and interesting facts relative to the movements of the French in the wars with the British down to the capture of Quebec, and the death of the brave General of the opposing armies on the Plains of Abraham.

It would occupy too much time to go into the details of the English documents, sufficient to say they extend over a period of 142 years, from 1640 to 1782.

The closing portion of the address was a brief history of the foundation of the New-York Historical Society at the Picture Room of the City, on the 20th November, 1804, when a few patriotic citizens met together to collect and preserve all the documents and papers relating chiefly to the State. But two of the original members survive, one of whom is Doctor Miller—(the name of the other we could not hear.) This, then, is the Fortieth Anniversary of this useful and patriotic Society. His appeal to all classes of his fellow-citizens to aid in rescuing family documents, State papers, &c. from the dusty cupboards, and in furthering the objects of the Society, was beautifully conceived, and was full of truth and patriotic feeling. It is because we love our country that we wish to rescue its history from oblivion, and send it down to the generations which are yet to come after us. To perpetuate the history of our vast works of internal improvement and usefulness—the memory of the men who originated and carried them successfully through, that when our children's children read the history of their forefathers, and see around them the monuments of their enterprise and greatness, they may, like the Roman of old, exclaim, "Thank God, I too am a citizen of New-York." The address occupied nearly an hour and sixteen minutes in delivery, and was listened to with most marked attention. It is an able paper and evidently prepared with much care and labor.

After the address, the benediction was pronounced by the venerable Dr. Milnor, and the audience then separated, the members and their invited guests to the dinner table, and the ladies to their drawing rooms.

WOLFE, THE MISSIONARY.

It may not be uninteresting to our readers, to have some particulars of this remarkable man, who has attracted much public attention, from his volunteering to attempt the rescue of two Englishmen, who were imprisoned at Bokhara, and were in imminent danger of their lives. It is now many years since we met him, on board the steamer which plied between London and Amsterdam. He had lately married Lady Georgiana Walpole, sister of the earl of Orford, and niece, as we are informed, of that very eccentric person, Lady Hester Stanhope. The marriage was, as may be supposed, exceedingly against the will of the lady's highborn friends. But she was one of those rare characters who prefer a life of active usefulness, in a nominally lower station, to titled nothingness, however splendid.

Wolfe is by birth a Jew, a native of one of the German towns on the Rhine. He stated to us, that as early as the age of ten years, he was convinced, by his own examination and inquiry, of the fatal error of the Jews, in the rejection of Christ. The first Christians to whom he applied for instruction and guidance, were Roman Catholics; and he was for many years a devoted and ardent adherent of that Church. His talents were so promising, and his zeal so remarkable, at an early age, that his Roman Catholic friends were determined to secure them for the service of the Church, and accordingly placed him in the Propaganda, at Rome. The same inquiring spirit which had brought him from Judaism to Christianity, still attended him at this celebrated school; and he found the doctors there entirely unable to meet his inquiries, and satisfy the ardent longings of his soul for truth. It was not, as we understood him, the *lives* of the ecclesiastics, but their teachings, with which he was so much dissatisfied, that he resolved on forsaking that form of religion. He subsequently embraced the Protestant faith; and although, after some years, he took orders in the Church of England, the forms of that, or any other church, were a matter in which he felt very little interest. From the time of his conversion to Protestantism, he devoted himself, with a zeal never surpassed, to the Christianization of his people; and in pursuit of this object, he has visited all parts of the world, where they were to be found, but especially the Eastern countries. No person ever exhibited, in conversation and manner, more entire absorption in the object he undertakes, or a more complete self-abandonment in the prosecution of it. The idea of danger and difficulty never seems to enter into his calculation, except to stimulate him to the undertaking. One of our first missionaries to the Levant, who was well acquainted with his efforts in Turkey, remarked to us, that he would perform more than any five men he knew; for his fearlessness and determination were such that all, even the Turks and Janissaries, gave way before him.

He was for a while connected with the London Society, for the Conversion of the Jews; but his movements have always been too erratic to allow him to follow out the plan of any organized society; and he has, accordingly, for the most part, worked *by himself*. The power which his concentrated zeal gave him over individuals, was manifested by the fact, that, previous to his marriage, his needs for distant and expensive expeditions, were supplied by a gentleman of cold temperament, indifferent to religious objects generally, but holding his purse always open to his use. This last enterprise is full of difficulty and danger, and seems to be of an almost desperate character; but for this reason, the more attractive to a spirit like Wolfe's. We hope soon to hear more definitely of his safety.—*Eve. Mirror.*

ANTIQUITY OF CHURCH BELLS.

The precise date of the invention of bells cannot be traced. The ancients, it appears from Martial, Juvenal, Suetonius, and others, had an article named tintinnabula, (usually translated bell,) by which the Romans were summoned to their baths and public places. It seems most probable, that the description of bells now used in churches were invented about the year 400, and generally adopted before the commencement of the seventh century. Previous to their invention, however, sounding brass, and sometimes basins, were used; and to the present day the Greek Church have boards or iron plates, full of holes, which they strike with a hammer or mallet, to summon the priests and others to divine service. We may also remark, that in our own country, it was the custom in monasteries to visit every person's cell early in the morning, and knock on the door with a similar instrument called the waking mallet—doubtless no very pleasing intrusion on the slumbers of the Monks.

But the use of bells, having been established, it was thought that devils were terrified at the sound, and slunk in haste away; in consequence of which it was found necessary to baptize them in a solemn manner, which appears to have been first done by Pope John XIII., A. D. 968. A record of the practice still exists in the Tom of Lincoln, and the great Tom at Oxford, &c.

Having thus laid down the foundation of superstitious veneration in the hearts of common people, it cannot be a matter of surprise that they were soon used at rejoicings and high festivals in the Church, (for the purpose of driving away any evil spirit which might be in the neighborhood,) as well as on the arrival of any great personage, on which occasion the usual fee was one penny.

One other custom remains to be explained, viz: tolling bells on the occasion of any person's death, a custom which, in the manner now practised, is totally different from its original institution. It appears to have been used as early as the seventh century, when bells were first generally used, and to have been denominated the soul bell, (as it signified the departing of the soul,) and also the passing bell. Thus Wheatly tells us, "Our Church, in imitation of the saints of former ages, calls in the minister and others who are at hand, to assist their brother in his last extremity; in order to this, she directs a bell should be tolled when any one is passing out of this life." Durand also says—"When any one is dying, bells must be tolled, that the people may put up their prayers for him; let this be done twice for a woman, and thrice for a man. If for a clergyman, as many times as he had orders; and at the conclusion, a peal on all the bells, to distinguish the quality of the person for whom the people are to put up their prayers." From these passages it appears evident that the bell was to be tolled before a person's decease, rather than after, as at the present day; and that the object was to obtain the prayers of all who hear it, for the repose of the soul of their departing neighbor. At first, when the tolling took place after the person's decease, it was deemed superstitious, and was partially disused; which was found materially to affect the revenue of the Church. The priesthood having removed the objection, bells were again tolled, upon payment of the customary fees.—*English Paper.*

JOHNSON AND GRAY.

In 1774. Gray published his *Ode on a distant prospect of Eton College*, in which he thus addreses Father Thames:

"Say, Father Thames, for thou hast seen
Full many a sprightly race
Disporting on thy margent green, * * *
What idle progeny succeed
To chase the rolling circle's speed
Or urge the flying ball?"

In 1759 Dr. Johnson published his *Rasselas*, in which occurs this fine apostrophe to the Nile: "Answer, great Father of Waters! Thou that rollest thy floods through eighty nations, to the invocations of the daughter of thy native King. Tell me if thou waterest, through all thy course, a single habitation from which thou dost not hear the murmurs of complaint?"

In 1781, Johnson, in his life of Gray, thus petulently and unjustly criticises the beautiful passage from which we have quoted: "His supplication to Father Thames, to tell him who drives the hoop, or tosses the ball, is useless and puerile. Father Thames had no better means of knowing than himself."

Gray had then been ten years dead; or as a stanch Etonian, he might have turned upon Johnson, and said: "My dear Doctor, I consider *my* Father Thames quite as well qualified to give a rational answer to a plain question, as *your* Father Nile."

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O. MACK, *Director of Education.*

BROUGHTON MEADOWS, }
Northampton, April 14, 1844. }

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